The Korean Christian women of the city of Pyeng-Yang of the province of Pyeng-An respectfully inquiring of the American Christian ladies.

Being called by God to be Christ's servants we are greeting all the Christian ladies in America. May you abide peacefully in the grace and love of God and in the leading of the Holy Spirit. We thank the Lord who in His love preserved for us Mrs. Lee and the dowager (Mrs. Web). Your people had pity upon us and first taught the Lord's doctrine our men, then Mrs. Lee came and teaching us lovingly and prayerfully she caused us also to become Christians. You surely may glory in this. As for us we thank ~~God~~ first God, second, the American Christian ladies and third Mrs. Lee for her efforts. We pray that through your love we may be kept from temptation and speedily grow in number. We also pray that you may always abide in God's love.

The Christian women of Pyeng-Yang.

A. D. 1897.

Pyeng Yang women

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https://archive.org/details/correspondenceas00unse

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DEPARTMENT OF STATE,
WASHINGTON.

August 6, 1896.

To the

Diplomatic and Consular Officers

of the United States.

Gentlemen:-

At the instance of Alvey A. Adee, Esquire, Second Assistant Secretary of State, I take pleasure in herewith introducing Mr Robert E. Speer, Secretary of the Board of Foreign Missions of the Presbyterian Church, who is about proceeding abroad, and for whom I cordially bespeak your official courtesies.

I am, Gentlemen,

Your obedient servant,

W. W. Rockhill

Acting Secretary.

Department of the Interior,
Bureau of Education,
Washington.

August 10, 1896.

This will introduce Mr. Robert E. Speer of Princeton University United States of America, who visits India, Siam, China, Korea and Japan to inquire into the educational system of these several countries.

Any courtesies that may be shown Mr. Speer in the way of aiding him to observe methods of instruction in the countries he visits will be gratefully appreciated by him and reciprocated by the Bureau of Education United States when occasion offers

W. T. Harris

Commissioner of Education
United States of America

Department of the Interior,

# Bureau of Education,

Washington, D. C.,

F.K.E.
10048

August 17, 1896.

Hon. Darwin R. James,

123 Maiden Lane, New York,

My dear Sir:

Your letter of the 5th instant comes into my hands immediately on my return from a vacation in the mountains. I beg to enclose the letter of introduction for Mr. Robert E. Speer and shall be glad if he will keep memoranda of his observations and write me a letter now and then while abroad or after his return.

Very respectfully your obedient servant,

W. T. Harris

Commissioner.

Enclosure.

Department of the Interior
Bureau of Education,
Washington, D. C.

Mr. Robert E. Speer.

My dear Mr. E.S. Mattox.

Good afternoon Sir.

This afternoon, on behalf of Dr. Speer I earnestly requested the monk to let me have all the Buddhas Dr. Speer intends to take. At first he would not allow me to take any buddha from the monastery. After a long talk with him, he allowed me to have these few buddhas that I send you now by the bearer of this note. He told me that they are worth a great deal of money, but he, now, only presents them to you as a token of his best regards. He wants to have some presents in return. As to the other Buddhas, he would let me take away notwithstanding my offer of a great deal of money. Hoping that the Buddhas

I send you now, will please Dr. Speer very much.

Yours sincerely,
Lük Kong Hua.

Tuesday,

P.S. If Mr. Grant is with you, please give him our kind regards.
E.F.K.

China Inland Mission,
Ninghai, Chekiang, China.
Monday, July 5, 1897.

Rev. Robt. E. Speer,
Shanghai,
China.

My dear Speer,

As I stood on the "bund" at Ningpo and watched the departure of yourself and dear wife on board the "Pekin", a feeling of genuine loneliness — a thing that I seldom experience — came over me, & I tell you truly that I feel it a little even yet; so you will pardon me for taking a little of your time to read a letter from me. If it seems strange to you

that one whom you know so little of should feel so strongly a true affection for you, and even express it a little, you must not wonder when you think of all the circumstances. God used you more than any other person, to send us to the foreign field. Here we are away from all people of our own country, and month after month we see no foreigner excepting Bro. Doherty our fellow helper. He is a fine fellow — but he is not an American. So you can see that even if you were a sewing-machine agent, and we had never met you before,

[illegible]

[illegible]

[illegible]

make anything. Please [illegible]
for so [illegible] your Carpenter
and [illegible] & when you
what I have [illegible] to
you [illegible], and [illegible]
[illegible]
with the [illegible] [illegible].
Please thank Mr. [illegible] for
[illegible] for the good [illegible]
[illegible] on Monday afternoon
at Miss [illegible]. That
[illegible], [illegible], or whatever it was,
[illegible] for one
week in [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] that Mr. [illegible]

[illegible]

[illegible]

[illegible]

[illegible] through [illegible]

[illegible]

the remark [illegible] that the

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] [illegible] [illegible]
[illegible] [illegible]
[illegible]!

We left [illegible] the day after
you left and reached home three
days later — Saturday, the 20th. Mrs.
[illegible] is much better
now. The journey, the change, the
visiting with neighbors and Mr.
Knight's medicine, and the kindness
all to restore her again. I am very
thankful [illegible]
[illegible]
[illegible]
[illegible]
[illegible].

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible] that [illegible] you said for that [illegible] your [illegible] the message.

One thing I forgot to speak of among a lot of other things [illegible] you met him while in Austin? [illegible] you know where he is now, and what he is doing?

[illegible] was with me in Nebraska in the summer of '77, just before I [illegible] friendship with him, [illegible] from [illegible] for [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] sub-

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

we had taken together, near a [illegible] house at Wallace, [illegible]

But I must [illegible]

[illegible] Herewith I send you a box containing three carvings. So far as I know [illegible] carvings [illegible] Chinese [illegible] the [illegible] You will [illegible]

[illegible]

[illegible]

[illegible] a [illegible]

to [illegible] for [illegible]

[illegible] of [illegible],

I could tell you something of the

[illegible] [illegible], [illegible] them

[illegible] [illegible], beginning at

the [illegible] [illegible] some [illegible]-

[illegible] from [illegible],

[illegible] a mythical being, but

[illegible] [illegible]

[illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] the

[illegible] [illegible] [illegible]

[illegible] [illegible] holding [illegible]

[illegible] the [illegible]-[illegible], in his

hand [illegible] [illegible] the [illegible] his

hand, [illegible] [illegible] [illegible]

[illegible] from the [illegible] [illegible].

[illegible] [illegible] of the [illegible]

[illegible] together and

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible].

No. 2. [illegible]

No. 3, [illegible]

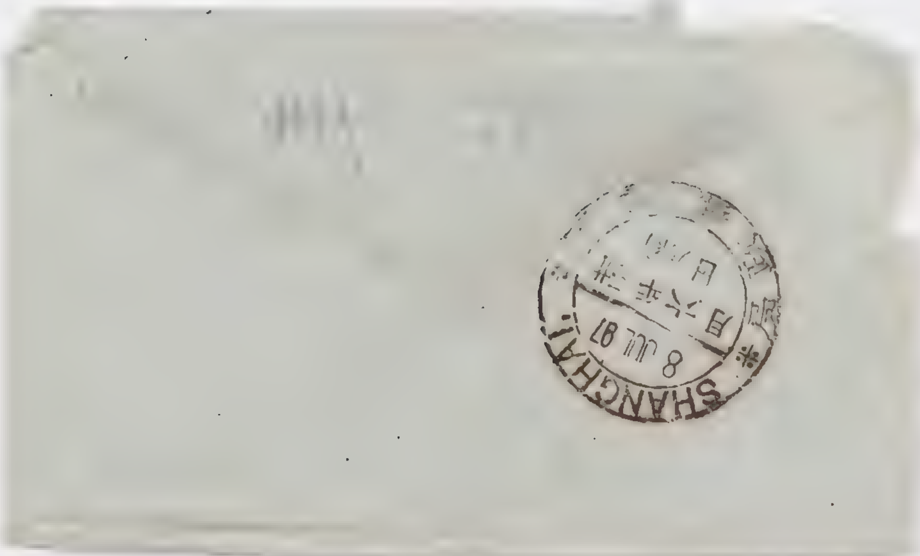
[illegible] a wine jar, or
bottle.

[illegible]

[illegible] love to you [illegible]

[illegible]

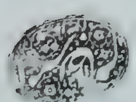
暫作洋銀貳分
2 cents.
暫作洋銀貳分
2 cents.
Care Rev. T. W. McNair,
Kamizawa,
Japan,


SHANGHAI
8 JUL 97

نواب [illegible] مباشرین عرض راه از دارالدوله الی سرحد را مرقوم میدارد عالیجاه [illegible] همراه

رودالریس صاحب با جمعی محترمه ایشان [illegible] صاحب عازم بغداد می باشند انشاءالله در جمیع منازل

در اجرا احترامات لازمه نسبت بایشان و تعیین منزل کمال اهتمام را معمول آورند ۲۸ شهر شعبان ۱۳۱۴



## The Lords' Prayer

我父在天願爾名聖爾國臨格
爾旨得成在地若天所需之糧
今日賜我我免人負求免我負
勿俾我試拯我出惡爾國權榮
皆爾所有爰及世世誠心所願

Lord's Prayer [illegible]

3.9 11 Uhr. [illegible]
4.9 7 " an Alexandrowa
4.9. 8.26. ab " "
4.9 2.32 nm. an Warschau
4.9. 4.05. ab "
5.9 4.55 an Litowsk.
5.9 7.3 [illegible] ab " "
6.9 7.20 morg. an Kasatin
6.9 7.50 " ab "
6.9. 4.55 abds an. [illegible]

1 Coupé reserviren

bis Alexandrowo 2. Klasse

für den 25. Zuge

11.10

(6 Schlafstellen)

R. E. Speer

باعث بر تحریر آنکه قرار شد به قبایش عرب آقا کربلائی یوسف سرکار

و جناب مستطاب آلکس صاحب کربلائی یوسف شش راس

قاطر بمبارکه بدهد از اینجا تا بغداد کرایه مبلغ

چهل و هفت قران پول سفید مسکوک [illegible] پنجشنبه ۱۲

از اینجا حرکت کند و نصف مبلغ مسطور را در اینجا

بگیرد و نصف دیگر را در بین راه منزل بمنزل

دریافت کند و در [illegible] بقیه را [illegible] کند

و از روز [illegible] [illegible] بغداد برساند

۶ [illegible] ۱۳۴۲ [illegible]

Venison and [illegible]

Horn to [illegible].

الله

بعرض عالی میرساند امروز خواستم شرفیاب شوم

تشریف نداشتید در خصوص قدغن کتاب [illegible] طول

عثمانی در کلکته تحریک بواسطه ناخوشی

در عیش ممالک هندوستان

عرض دیگر اگر ممکن باشد فردا تشریف داشته

باشند با داور ناخوش است خطه

تهیه از ترحمت حالا الله

شرف داده لطف اگر که ساعت

توقف نه زیر دستور خاطر کنیم

[illegible]

Petition to me to remain
in Korea i Seoul

For trans. see Note Bk. VII, 113

Croomich,
Jan. 8. 1877.

Mr. R. Spear:

Dear Sir,

I am glad to tell you that I have arrived at my home safely, my family were well, but our children were sick for some time, and now they are well.

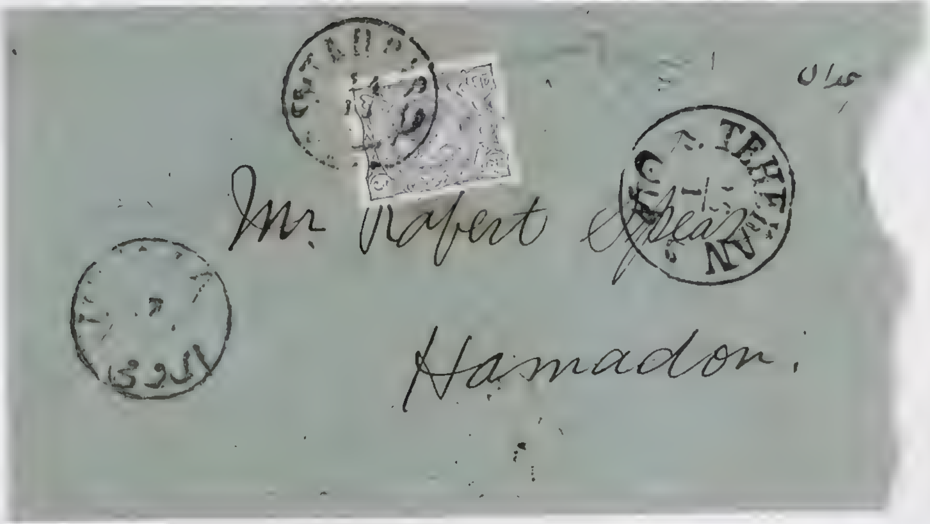
I can cont foreget what you have done for me. you have done more that a father, as long as I live I can not forget you. you have done fore me more that my expectation, I heare that you are not well and have not been able to go un your journey. I am so sorry fo'r you, and we in our family prayer ask God.

to give you a good health, so that you will be able to do thy good work. Please remember me to your Lady. I remember her kindness like a mother. I hope that good God will ~~heal~~ help Mr. Spear to accomplish what he has undertaken. I belive you visiting to this country it has been a good one. I pray that God may bless it for all that you will meet with.

Pleas remember me to Mr. Hock and his family. I remember the kindness of him done for me while in Hamadan. I hope you will remember me before the throne of mercey that God

may help me to do this
well. I am glad that
Mr. Speer is in your home.
I belive what has been don
for him is do for God.
My prayers will
accompany him everywhere
that he may go.

I remain yours truly
Tomas.


Mr. Robert
Hamadan.
TEHERAN

وارده ده نفر کرد سفارت جمهوریت نجیبه بسمت اسمرا تبریز ویرا جمهوری امریکا وجان هراتی محصل جام محترم شان

دو نفر دیگر از زوار کرمانشاه خادم دارالسلام قبر اولیشان ز مامورین محترم نفرس حوادث شود

در ورود تو قیر و احترام شایان رالیه کمال اسمراء بعلت اللهم و تسهیل عبور شایان رالیه ساعدت

لذا سه نفر مزبوره به سهولت عبور نمایند فی ۶ ۲ شعبان ۱۳۱۴ مطابق آخری

زر قرار تصدیق جناب جلالت نصاب آقای حاجی عبدالرحیم وکیل الدوله در امر تفسیر کاغذ و مهر
زر تحریرات و امضای دولت مشار الیها هستند لهذا با تاریخ ۲۷ شهر شعبان ۱۳۱۴ مکان خانه

Letter of the Prime Minister.

To the Governor [illegible] [illegible] along the road from [illegible] to Baghdad.

At this time that the exalted Sir [illegible] peer of high position, with his [illegible] wife has the intention of going to Baghdad. They are of the honored [illegible] of America. [illegible] it is mentioned that in every one of the stations where they stop perfect [illegible] is to be [illegible] that the means of their ease and comfort [illegible] be furnished them with all they may desire, that with perfect ease and [illegible] they may pursue their journey to its end and on no account let them have occasion for expressing dissatisfaction in any place. There is no need for further insisting.

حضرات ایادی امرالله و ... ازطهران الی ... را مرقوم ... در این وقت ... [illegible]

... از روضه مبارکه ... خوشان ... سفر ... را ... در ... امری ... باشند ... [illegible]

اظهار میشود که در ... شد ... احترام ... [illegible]

... رفقاء ... را از ... که ... [illegible]

روانه مقصد شد ... اظهار ... در ... ۱۳۱۴

[illegible]

جناب جلالتمآب فخامت و مناعت نصاب دوستان شاهنشاهی قوم ... مقیم طهران

راسلهٔ جناب جلالتمآب جنرال ... که در تاریخ ... محرم ... ملاحظه ... تا ... را ...

اولاً سرحد مرزه ... که ... ماده ... فیصل ... ماهم

ثانیاً در مقام ایراد جواب ... اعلیحضرت ... سرکار ...

امر ... ... ... الان در ... شرف ... فرما

هشتم ... تعمیرات لازم ... عمارات ... نمایند

[illegible]

[illegible]

[illegible]

[illegible] and [illegible]

[illegible] for [illegible] to

[illegible]

نه بهر سلطان سود در طرف دالله سبزه

بحال سود ام ز پیش گا حرا قلم سر شته

شهباز ضعف دام الیس سود بیش آمه

از طرف نه سر برکلاه شمع و شاه کرسانه

اله دلی بهانه اسب را که برکلاه

شمع ادل حیه منکه زاهمه حمه دارم

درگه سر فرع ها نقاره شکنیه

نواب زاهمی فرخ رتبه جناب

نگنند نه بهار عرق صد شعر

[illegible]

[illegible] محصور [illegible]

[illegible] دلی [illegible]

و الله [illegible]

فرزند [illegible]

حکم [illegible]

[illegible]

[illegible] امر [illegible]

[illegible] کرد [illegible]

ررن

عالیجاه حکمت همراه کرادر [illegible] علامت [illegible] ملاحظه مبارکه

فی [illegible] حقه

[illegible] ۲۷ محرم ۱۳۱۴

Howodon fatwoui
Uni to douch fatwan.

— For Eczema —

℞ Ammoniated Mercury ʒiii

Sugar of Lead ʒiii

Carbolic Acid ʒii

Vaseline ʒXXXV

Yellow Wax ʒX

[illegible] —

Apply twice daily —

[illegible]

اداره تلگرافی دولت علیه ایران

از طهران به ... ۱۳۱

| اطلاعات | تاریخ اصل مطلب | | | عدد کلمات | نمره |
|---|---|---|---|---|---|
| | دقیقه | ساعت | روز | | |
| | | | | | ۱۳ |

باکس صاحب از حرکت شان این خبر [illegible] دراثر شدت احوال او همراهان [illegible]

طاعون میباشیم مراجعت را تا شاید [illegible] نایب توقف بدانید که [illegible] سفر را [illegible]

نایب الملک

Mr. [illegible] – We are pleased to hear that Mr. [illegible] is [illegible] in the [illegible] much that his health is [illegible] to the [illegible] and the plague [illegible] in a sufficient time [illegible] the [illegible] arrangements of the journey – [illegible]

| گیرنده مطلب | گرفته شد | بواسطه تلگرافخانه |
|---|---|---|
| نمره ۱۳۱ | محمد [illegible] | بتاریخ ۱۶ شهر [illegible] ساعت [illegible] دقیقه |

اداره تلگرافی دولت علیه ایران

| نمره | عدد کلمات | تاریخ اصل مطلب | | | اطلاعات |
|---|---|---|---|---|---|
| | | روز | ساعت | دقیقه | |
| ۵۷ | | | | | |

هاکس صاحب اسپیر صاحب صبر کند تا قوت حاصل شده زیارک نماینده

هاکس صاحب اسپیر صاحب صبر کند تا قوت حاصل شود

Mr Hawkes. Let Mrs Speer wait until he gains
strength. – Mirza Tak namayadeh

| بواسطه تلگرافخانه | گرفته شد | گیرنده مطلب |
|---|---|---|
| بتاریخ ۱۸ شهر سال ساعت دقیقه | | ۱۳۱ |

# 主誕章程

一 唱第一頌詩
二 闕牧師祈禱
三 婦女念以賽亞預言耶穌之事
四 唱天使報信詩
五 女學生念耶穌出世之事
六 淩牧師問女學生論耶穌出世之事
七 唱救主降生於伯利恒詩
八 闕毛高三位師奶同念西面見耶穌之證
九 衆小童唱耶穌珍寶詩
十 黄師奶洪醫生同念亞拿論耶穌之事
十一 唱萬王之皇詩
十二 麻醫生祈禱
十三 闕牧師祝福
十四 讀馬大二章九至十二節讀完派送賀主誕禮物

承

史庇爾先生美意命弟將自幼信道情緣由信心並處四十年
前後傳道情形 上呈惜弟才淺德薄無可以告人者今勉副尊意
畧呈於後統希 德鑒

一我家世居櫟溪離甯城四十里父母並未信道年十二在館讀書者
適家宿友於臘月間自江北書館回蓋我同姓中來館讀書者共
六人說及書館好處心焉慕之即稟命雙親於十三歲來館
讀書父母雖教外亦皆歡喜並不阻撓同來者三人按館例收
否視識字為去留館主孟先生命我三人認字識讀書
其二以不識字復去惟我獨留讀至數年孟先生常以
信道勸勉斯時年幼世為教外人有時祈禱有時中輟
況有不信道之學生頻頻譏笑以故信道之志冷淡行為
亦不佳年十七患傷寒決意信道然未受洗於倪牧師此（十八歲大病愈後受洗）
信道緣由也

二若論信德無足取滋愧耳自二十一至二十六訓蒙常慕
功名富貴不肯負十字架為主作證詎料二十六歲六月
胞兄病故心傷甚念今世富貴榮華無殊鏡花水月
即定志為主作證二十七歲冬入老會書院自覺信心
加增胆量亦大事主之念恒懍懍不敢怠年三十立為準
試三十一立為牧師自後主貺我者倍多予之信道受職皆自
責備中而來適合聖書所云主所愛者責之不啻為我寫
照也

三論四十年前後傳道情形大不相同 一就傳道之地而論
初甯祇可傳道於甯波上海通商各口他若杭州蘇州南京
內地萬不可去今則內地隨在可以傳道無阻就人心而
論初有人習教族中不以人齒今則不然習教不習教視同
一例且有富家翁習教 二從前挖眼剖心死用洋布包紮
等語處處流傳今則各城鄉都以明白間有愚夫婦問及
者不待傳道者回答旁人多批駁之謠言如浮雲盡散矣
三前不識耶穌之道高妙多以異端目之今則皆知耶穌
之道至真至美即不信者多有自云道則道美矣惜
依不到教外人之作證足見主道之美備 四 拜偶像
念佛者初見傳道先生多不歡喜今則多有見傳道
先生將素珠藏過有時明明在庵堂念佛則云並無
念佛真光所照良心責備不敢公然自是矣就富貴

人而論一從前士人官員多不肯說耶穌之道有何好
處且有視耶穌教與天主教一例者今則官員新報上明明說
惟耶穌教最好不比天主教之恃勢欺人二從前貴官大員
不肯與教師往來總署王大臣前難以宣道今有李教師
在北京與王大臣晉接分書傳道多優禮相待絕妙好機
也就傳道所作之工而論從前男女學生衣之食之皆貧
寒子弟今則富貴子弟來讀有肯出飯金者有束飯金
全出者 二老會境內五十年前信道者僅數人今增教友千
餘人合中國教友有七萬七八千再五十年老會境內當
有教友一二十萬人合全國當有教友十之一二成三前華
人不識西學自日本人戰後知西學高妙各省立書院讀西
書即官員亦有甘心拜到門墻且亦有來堂聽道者四從前本
地無傳道會捐項合計不過數十元今則立傳道會派二教師
傳道於長興各支會捐項增至一千數十元今則五從前
書房醫院學生多不肯信道醫院信道者百無一人今
則學生都肯為主出力從醫院病愈信道回家傳道於
人寗波有醫院道行台州杭有醫院道行諸暨效驗昭著
大勝於前可知矣看目今傳道情形其要有二一則一變
終變於傳道速多派西教士播美種於中國不使教外人播惡種則
種發且長可立而待二則全具已備所要者聖靈聖靈
降風俗人心必然大變比之海船風至即可開行我等惟有
切禱聖神風而已望 先生回國後請 貴國教友為四
百兆生靈援手拜切切禱切

Tsông-tsi Tsing-chow Kong-we Kyiao-di Tsiang nying-kwe.

tsông ling-ming tsông cü Gyiae-su Ohyi-toh, dzong kyi deo

ngô feh ngô-go ing-we, liah ii nyiao-ming

dzong Tsà Kong Kyi, tao ngô ah tsiang zeo, tsa-ven dü dzoh-sii

sing Sih tao-liang nyiao-shu-iah, pa keh-sing ngao-giang.

feh lyiao-tih tin gông wa gyi ih-we ... -ging, ling

dzeo, lao gi go-pang-di ... shii-ming ... sing,

ngô shii ... , tsông dao-li, tao ... gih ... shii ... we

feh-dao, ih li ... , ... dzoh-shii

nying ... aing-shii vong-li tso-siang-wang, gyi-z gyi-

ghao go Oze-we shii-kwun, gyi kyi lao long ngô ...

lao kông-pah-ngao gyi ih kwun ... -vông, dzoh

shii go feh-tö, z ling hao, ... go ... tsing gyi

tsing-li, dzoh go gyi z long-ngao ... shii ..., ...

... tsông ge shii, ngô-ih ting ... gyi ...

... teh cying kyi-tsii, lao ... tsing ... li

... sa we shii vông-nyi dzoh shii, tsa go ...

... ih tsü vong-di, tsu

... , ih tsih pa ... lao tih

... dao-li gi-te, gyi-z

... feh ... , ... teh gyi

[illegible] siáng-sing? ngá sỏi-tăh uoi, sing-Ĭk iá gŭi, [illegible]
sing-tsiá [illegible], [illegible] gĕ-[illegible], nyi sing li [illegible]-[illegible] gĭ [illegible]
[illegible], [illegible] [illegible] [illegible] [illegible]-[illegible] [illegible]-siang, [illegible] [illegible] [illegible]
[illegible] [illegible]-[illegible] gŏ sing-[illegible] [illegible]-[illegible] [illegible]; [illegible]-[illegible] [illegible]
[illegible] [illegible]-[illegible] [illegible]-lâe, sing li [illegible]. [illegible]-[illegible] [illegible]
[illegible] [illegible]-beh [illegible] [illegible]-[illegible], [illegible] [illegible]-[illegible] Keng-[illegible] [illegible]-beh
gui Kŏ-ding [illegible]-[illegible], iáo siáng-sing Jing-[illegible] [illegible] [illegible]-[illegible]
[illegible]
ngô gŏ Ah-kŏ, gia [illegible] [illegible] Sing-ling gŏ [illegible] sỏi, gia
dŏ-kŏ siáng-sing dao-li, ngô gŏ ah-ngiáng [illegible]-[illegible]
ah-lah [illegible] di-ngiông, iai sing dao-li [illegible]-
do feh [illegible]-[illegible]. gi sỏi ah-lah siáng-sing, gi [illegible]
[illegible]
[illegible]-[illegible], [illegible] gui gi kŏ nging. Soh-Pah [illegible]-ngiông-di
[illegible]
[illegible]
Kae-[illegible] [illegible]-ngiáng, [illegible] [illegible]
[illegible]-[illegible] ah-lah sỏi Ka Kyu-[illegible] Siáng-[illegible],
[illegible] lâe [illegible] [illegible] gi [illegible] [illegible]
[illegible]
[illegible]-[illegible] [illegible] [illegible] [illegible]-[illegible]
gia cai [illegible] ah-lah dong-[illegible] [illegible]-[illegible], [illegible]
[illegible] [illegible]-[illegible] li sỏi gŏ [illegible]-Kyin Ka gi, [illegible]
[illegible]
[illegible]

(9) Kong* ai tüng-[illegible] ah-lah liang di-hyüon [illegible]

Ken, sü hyün-anü [illegible] ive ah-lah, lae koh-anü pah

yüih li, [illegible] Daen-[illegible]-siang. gü [illegible] li

pah [illegible]. loe jih-anji-yüih [illegible] ang

[illegible] pah-agi dong ti ts-eo. [illegible] da-nying [illegible] jün [illegible]

hvum-hyi ah [illegible] jih-[illegible], daen g ave-[illegible]

hying-[illegible] kying [illegible]-tê, [illegible] da-nying [illegible]

hiä-nai [illegible] hyih [illegible] pih nan ih lah

de, [illegible] yia [illegible] ling-aning iao-kying-song ah-lah [illegible]

[illegible]

ive, [illegible] lae koh-kwun s'ü-vong li doh-shü [illegible]

anyi Kong-[illegible], lae jih-kyü-shü [illegible] pun-anyi anyi Ch'ih [illegible] vong. [illegible]

[illegible] kyi kong das-li, [illegible]-deo [illegible]-vong [illegible], lae [illegible]

shü [illegible]-anyi [illegible] [illegible]-siang-sia-sing, [illegible] Cao [illegible] tong

[illegible] pong-dao [illegible] dyüi-dao; [illegible] Kong-[illegible],

[illegible] Nying-pa, [illegible]-tsing di-anyi lae [illegible] [illegible]-nyi [illegible].

[illegible]

kyui-yiu, [illegible] ngo [illegible] Ong-koh kyie-lok-[illegible]

di sing [illegible] siang [illegible]-siang [illegible]

[illegible] dai [illegible]

[illegible]

[illegible] anyi [illegible]

[illegible]

[illegible] lo [illegible] yia [illegible]

[illegible] dinh-[illegible] maen-tsih [illegible] [illegible] pun-nyin [illegible] ao ve [illegible] [illegible]
ngô [illegible] [illegible]-dee-[illegible], [illegible]-li [illegible] [illegible] [illegible]. lâo [illegible]

kô [illegible], [illegible] bêh nyi nyin [illegible]

ngô [illegible] lâen-[illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible]

d [illegible] da-kao [illegible] [illegible] [illegible] nông [illegible]

se [illegible] [illegible] [illegible]-ve, [illegible] lah [illegible]-[illegible] ve-sin go-pih-[illegible],

dii [illegible] nyin-ngô [illegible] [illegible]-[illegible] [illegible] ve [illegible]-[illegible], [illegible]

Dao-[illegible]-[illegible] lae [illegible] [illegible] [illegible] go [illegible]-[illegible], [illegible] [illegible]-vaen

[illegible] [illegible] lông lae, iao [illegible] sah [illegible] ah-[illegible], ngô se deo pô

[illegible] cêh, dii [illegible] [illegible] [illegible] tâh cêh [illegible]-[illegible] [illegible] [illegible] [illegible]

lae-ve [illegible] [illegible]-[illegible] [illegible]-[illegible] Kô [illegible], [illegible] diin dao li

Koh [illegible] ngô [illegible] [illegible]-hyi, do-[illegible]-[illegible] en ve ngô go sing.

[illegible] [illegible]-[illegible] [illegible] [illegible] go [illegible]-[illegible] go bêh-[illegible]. [illegible] [illegible]-tâh, [illegible]

[illegible]-tsêh ih-[illegible] [illegible]-[illegible]-lae, [illegible] [illegible] [illegible]-[illegible] [illegible]-go-[illegible]-

de [illegible] ih go [illegible]-[illegible], [illegible]-[illegible] [illegible] [illegible] [illegible]-ning [illegible] go eng

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]-[illegible] Kon [illegible] Cii-[illegible]-ena.

[illegible]

[illegible]

[illegible] ngô se ni-[illegible] go. ngô [illegible] [illegible] [illegible]-[illegible] [illegible] ih go [illegible],

[illegible] [illegible]-[illegible] [illegible]-[illegible], do go [illegible] [illegible]-[illegible] [illegible] [illegible]

Koh [illegible] [illegible] da-ing Kong ve, di [illegible] go ~~[illegible]~~

[illegible]

[illegible]-[illegible]-[illegible]. [illegible] go nôn [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] go

ve [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] Kâo Cii [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

同道而生因道而親愛
大美國公會兄弟姊妹均鑒、敬啓者、吾等真光書院女徒、素聞
貴國聲名、信士之仁愛、施及各地、至于中華、播揚聖道、如斯廣
德、敝國未之及也、吾等久已仰慕、惟地隔東西、非一葦可杭、
奚得親聆善訓、以覩芝眉乎。前日、Speer 牧師來、有言
貴國衆愛 主者、心向中國、此宗愛語、吾心感焉、知此實由誠
心所致、蓋欲中國人之同歸 主也。今我國人、許多如夢初醒、如
舟將沉沒而幸有救生船焉。吾等女徒、確想不到一則、獲此真道、二
則得讀書以識字、雖小至十齡、長于五十、皆可讀書、吾等實知
天父之不棄老婦幼孩也、憶聖經言、 主在世時、貧婦所捐不棄、嫠婦之子
死而復生、甦時先現于馬利亞、孩子之來不拒、反加提抱祝福、
令吾知 主之愛也、依然使我中華婦女亦沾福音之慰、有永
生之望。我中有婦、素食長齋、因聞道領洗、今來館讀書、得道
如獲至寶矣、更有信道而屢為家人所迫害憎惡者、但我
得此寶貝福音、此皆不足介懷也。本館中讀書者共百四十六人、計
已受洗入會者六十二人、立心下月求領洗而悔改者十四人、由嬰
兒時領洗、向未屈膝于偶像者、二十六人、此皆謝謝 天父也、
回念及此、特書以頌 列位之德、謝 列位之心、不惜世財、如斯踴
躍捐貲、助道不遺餘力、是皆推己及人、以 救主之心為心
也、語云、得人恩菓千年記、此語誠然、吾輩決不忘 列位深
恩、更不忘 工主再造救命之恩、深願異日福道盛行于我
中華、人人俱歸 救主、我等立心願為主工作、一合 主用之
器、闡揚善道于本土、望我親我屬共沾永生之福、畧答
天父与列位之願焉。究之、兄弟姊妹乎、爾宜為我祈禱、俾 主之道獲
行受榮、如于爾中、居斯塵世、爾我異音異國、未能叙首、
迨彼時即升天時、則互相覿面、共歌頌於 天國、欣然見我
所愛之 神、萬古安樂、決無彼疆此界之別也、豈不厚望
欤、特此恭請
列位崇安、願 神偕尔衆、領尔於所行之路、將以永生之冕
賞尔、更堅固尔手之作為焉、
中国廣東廣州城真光書院衆信 小妹 同襝衽

Because of our love for Christ we have love one for another.

To the Brethren and Sisters of the Church in America.

We the teachers and pupils in the True Light Seminary send respectful greetings. We have already heard of the greatness of your country, and the love of Christians embracing all countries, and sending the true doctrine also to China. We have not yet attained to such virtue, but desire that we may. The East is far from the West and communication

is not easy how may we see your faces, and obtain your instructions.
Mr Speer has told us of your exalted country's love for China, and his words have touched our hearts.
We feel assured that your interest in the Chinese is sincere, and that you wish us to love Jesus.
Our country is now as one awaking from a dream like a sinking ship which receives succor—!
It seems almost incredible to us women of China that we may have the happiness, first of receiving this new doctrine, and second the opportunity of studying, and obtaining

an education. Although the younger pupils in the True Light Seminary are but ten years of age, and the older ones are more than fifty all may study, and we know that the Heavenly Father will reject neither the old nor the young. We learn from the Bible that when Jesus was on the earth he did not despise the widow's mite, and raised to life again the widow's son, and after he had risen appeared first to Mary and did not turn from the little children when they were brought to him, but took them up in his arms and blessed them.
We know that His love

is still the same, and he now gives the women of China the blessings, and comforts of the Gospel, and the hope of eternal life.

We have among our pupils some women who formerly trusted in fasting and their works of merit for salvation now they have heard the Gospel, and have become Christians and are studying in the school. We know that the Gospel is the most precious gift we could receive. Some of us, who have become Christians have endured much persecution from our friends and relatives but we count it joy to suffer for Christ's sake.

The little children in the school say that

but for your kindness, and love for them, they could have had no books to study no opportunity to learn of the Saviour. and we all unite in thanking you for these precious gifts received from your hands.

In the Seminary there are now 142 pupils 62 are members of the Church and fifteen more have become Christians, and will apply for baptism at the Communion season next month. There are 26 of the pupils who were baptized in infancy and so have never bowed before the idols. Thinking of all this we write to express our heartfelt gratitude to you for

what you have done for us, that you have been willing to contribute funds, and thus help to spread the knowledge of the Gospel so freely, showing thus your willingness to share your blessings with others, truly your hearts are like the heart of Jesus. We have in China the saying "Gifts which are received are remembered for a thousand years", and this is true. We shall never forget your kindness, and we hope and pray that the Heavenly Father's richest blessings may be yours, and ~~that~~ China may be abundantly blessed until all the Chinese shall become Christians

We earnestly desire all our lives to serve the Lord, and hope that we may be vessels fitted for His use, and in our own land proclaim the Gospel hoping that our relatives may obtain the hope of everlasting life.

We feel that God has given us so much, and as you have wished to benefit us we hope that we may thus as it were repay your kindness to us by helping others. "Finally brethren pray for us that the word of the Lord may have free course, and be glorified, even as it is with you".

In this life we are widely separated in different lands, and speaking different languages.

in the next. we hope that we may see each other's faces, and together praise God with great joy forevermore. there will be no separations how truly delightful.

We have written this letter to send to you our greetings and we pray that God may be with you always to guide and direct you and establish the work of your hands. and at last give to each one a crown of life —

From the teachers, and pupils of the True Light Seminary Canton China.

May 15th 1897 –

敬求轉致

大美國長老公會陞

由中華廣東省城真光書院

## قصیدہ بہ تہنیت تشریف آوری جناب مسٹر سپیر صاحب بہادر امریکن مشن بورڈ
## من نتایج طبع سید محمد یسین متعلم بی-اے کلاس

یہ کیوں پھر آج کالج پر بہار تازہ آئی ہے
یہ اس دم بزم کیوں گلہای مضموں سے معطر ہے

بہلا کس آفتاب آثار کی اس جا پہ آمد ہے
کہ ہر ذرہ یہاں کی خاک کا خورشید انور ہے

سپیر صاحب والا حشم تشریف فرما ہیں
اسی باعث تو یہ کالج بہ این تابش منور ہے

یہی ممدوح عالیشان تو ہے وہ مجمع خوبی
جو امریکا مشن کی بورڈ کا اعلی سکرتر ہے

بیاں کیونکر ہو اے ممدوح تیرا وصف بے پایاں
تو ہر اعلیٰ سے اعلیٰ ہے تو ہر بہتر سے بہتر ہے

لیاقت اسقدر اس عمر میں پائی بہلا کس نے
بہلا علم و حلم میں کب کوئی تیرے برابر ہے

تیرے اخلاق کی اک دہوم ہے ہر سو زمانہ میں
ترا شور لیاقت از زمیں تا چرخ اخضر ہے

کہیں کیا بورڈ سے اور آپ سے جو ہمکو الفت ہے
ہمارا ہر بن مو آپکا ہر دم ثنا گر ہے

کئے پنجاب پر ہیں بورڈ امریکا نے وہ احساں
کہ انکے فیض عالمگیر کا مذکور گہر گہر ہے

بدولت انکے ہی ہمت کے یہ کالج ہوا قایم
مقابل پر کوئی جسکا نہ جسکا کوئی ہمسر ہے

یہ کالج علم اور اخلاق میں بے مثل و یکتا ہے
ہمیشہ امتحانوں میں بھی اول اسکا نمبر ہے

ابھی کل شیلڈ ہم لائے ہیں جس سے ہو گیا ثابت
کہ زور جسم اور قوت میں بھی یہ سب سے بڑھکر ہے

بیاں احسانوں کا تو ختم ہونا امر نا ممکن
یہ موقع دیکھ کر اب طبع اپنی شکوہ گستر ہے

ہمیشہ ہمپہ تو ہوتے رہے ہیں لطف بے پایاں
یہ کیا باعث ہے یہ بے التفاتی اب جو ہمپر ہے

ہیں ہمسے چھوٹتے اب ڈاکٹر یوانگ و آربین
خیال ہجر سے دل اپنا جلتا مثل اخگر ہے

کئے ہیں ہمپہ ان سب نے وہ الطاف بزرگانہ
کہ ہمکو ان میں سے ایک ایک اپنی جان سے بہتر ہے

ہے ان دونوں کی ذات پر ضیا کی بیشتر حاجت
کہ انکے روشنی علم اس صوبہ میں کمتر ہے

انہیں امریکہ سے جلدی ہی واپس اس طرف کر دیں
کہ انکی ذات سے بہبود کی اپنی سراسر ہے

ہمارے ہی لئے تو آپ امریکہ سے یاں آئے
بہت مشکور ہیں ہم یہ نیا احساں جو ہمپر ہے

حضور اور بورڈ امریکہ مشن قایم رہیں دایم
یہ دنیا نور مہر و مہ سے جبتک تا منور ہے

Priest's letter

I am Choi Ki Ho a Pyeng Yang man.
At eight years of age my father having died I left my mother and went to Kum Kang San to the Ma Ha Yun temple. I became a priest, and although I traveled over the eight provinces trying to find a true teacher I met none, and thus wasted many years.
Coming back to my birth place I gave up being a priest and studying to be a doctor for ten years I sold medicine and cured disease.
Although I made my living I had little skill and while I was practicing in this small way, seeing the manner in which an American doctor cured disease and used medicine I was much ashamed and thought of how I had done wrong, how I had left my mother and become a priest, and how for ten years I had lived by deceiving foolish men.
Five years ago at the temple north of Pyeng Yang I met Mr. Moffett, Dr. Hall, and Mr. Han Sŭk Chin and heard them preach. Mr. Moffett gave me a book called the "Saviour of the World" and asked me to believe in Jesus. I had worshiped spirits a

been a priest so long. that I couldn't suddenly get rid of the roots of sin. and for three years I didn't believe. Last year I met a former friend Mr Yi Yung Eu and he said to me many times "you must believe in Jesus and be saved from your sins in order to save your soul." I became a catechumen and at that time Mr Moffett said to me. "several years ago I sowed a seed, and to-day it has sprung up" Notwithstanding all this I was weak in faith and took a concubine and desired to put away my wife. Two days after doing so my house took fire, and while it was burning I awakened to the fact that I hadn't believed in Jesus, and confessed my sins. and while praying to God that ~~my~~ only my house ~~my~~ might be burnt and that neighbor's houses might be saved, a high wind arose and only my house was burnt. If this was not through the power of the all powerful God, how [illegible] thing happen? Thinking of my sins, I sent away my concubine. took back my wife and now we both believe in Jesus and night and day we both desire to escape eternal punishment and receive [illegible]

[illegible]

Shin Pau Suk born again through the grace of God and Jesus desires to present this to the American Pastor. Through worldly greed and a lack of worship of God I became a servant of the devil. and since I was twelve years old I have acted as a sorceress. and I not only worshiped devils myself but I deceived many people. and taught them to worship [illegible]. Further as a [illegible] I threw away my body. and adultery covetousness and all kinds of evil things I practiced until I was fit for [illegible]. While I was serving the devil suddenly I heard of the Gospel of Jesus and thinking of the things I had done and that Jesus came and died on a cross for my sins I cannot tell how sorry I [illegible]. Nevertheless I did not thoroughly awake. but one Sunday going to the church and hearing our missionary preach I did awake. Going back to my house. and thinking much of my sins. I was very sorrowful. and for a long time my tears fell like rain. From that time I repented. and prayed. threw away my idols

to God and my mind was at peace. The loving Father through the Holy Spirit giving me strength, and our Saviour full of grace leading me by the hand I came out of the darkness and finding the light I was joyful and happy. Knowing that I had received salvation I longed fervently for the salvation of others. Looking around I sighed and was sad that they were deaf and in darkness, and I said. "Don't worry because life is so short but worry about ~~about~~ your punishment for your sins against God". "Hurry awake and repent".

I believe in the indwelment of the Holy Spirit and at death that my Soul will go to God and though to-day I should die I will live again and being united with my body when Jesus comes. and meeting Him with a happy face. and believing that I will go to Heaven. I cannot say how happy I am

상뎨께 기도ᄒᆞ미 마음이 겸ᄒᆞ고 평안ᄒᆞ여 쳔ᄃᆡ
일운 칭각ᄒᆞ온즉 주예수 맛난날 뵈올덤
너의 죄가 섭ᄉᆞ사의 씨 죽은 녕혼이 다시 살
라 영원한 텬국복을 밧을 줄 아오니 감사
일운 여ᄉᆞ 다ᄒᆞ 송ᄒᆞ올ᄯᅢ 가결의 난 녕혼
이 어ᄃᆡ 고잘ᄃᆞ 난 줄 아지 못ᄒᆞᄀᆡᆺ습더니 지
금 싱각ᄒᆞ온즉 젼의 보지 못ᄒᆞ던 거슬
보ᄀᆡᆺ고 듯지 못ᄒᆞ던 거슬 듯ᄀᆡᆺ고 알지 못ᄒᆞ
던 거슬 알ᄀᆡᆺ고 힝치 못ᄒᆞ던 거슬 힝할 수
잇ᄉᆞ오니 젼능ᄒᆞ옵신 상뎨께옵셔
셩신의 힘을 주ᄉᆞ 녕혼 겸ᄒᆞ 길너 잘 되
게ᄒᆞ신 줄을 알ᄀᆡᆺᄉᆞ오니 이ᄀᆡᆺ치 둔ᄒᆞᆫ
ᄒᆞ온 죄인의게 서지 주예수 은혜를
하히 ᄀᆡᆺ치 ᄭᅳ게 힘 넘은 줄 서ᄃᆡᆺ고 이만
글을 너옵나이다 아멘

미워ᄒᆞᄉᆞ 어두운 곳의 쳐 죄을 멸하난 무리을 물
상이 넉기와 지극 목ᄉᆞ을 명ᄒᆞᄉᆞ 이곳의 보
내여 우리주 예수의 일홈을 인ᄒᆞ여 구원자
도을 ᄉᆞ쳐의 던ᄒᆞ오며 져의 자식 나 병헌이도
듯고 회ᄀᆡᄒᆞ며 날마당 집의 들면 우리 주가
만국 만민의 죄을 담당ᄒᆞ여 십저가의 죽으
신 은혜을 모로난 살람은 디옥 ᄇᆞᆯ을 면ᄒᆞᆯ
수 업ᄉᆞ오니 주을 밋고 영원ᄒᆞᆫ 복을
눌리옵소셔 ᄒᆞ고 셩령 복음을 주옵기
로 바다 도셔을 ᄌᆞ조 보오니 젼후의 한 힝
젹이 모다 죄 된 줄을 ᄭᆡ달으며 이실노 ᄒᆡ가
나며 어두운 데셔 더러온 몸을 보난 것과 ᄭᆡᆫ
물의 고기가 말근 셩명 물을 어드미 그 물이
ᄭᆡᆫ 줄 아난 것과 갓탄지라 죄을 싱각ᄒᆞ오니
두렵고 원통ᄒᆞ여 일ᄂᆞ셔 로통을 보고
상뎨게 기도ᄒᆞ미 ᄆᆞ음이 졈졈 평안ᄒᆞ여 젼의

평양셩니안동
그리스도의 은혜을 입은 니신형은
진졍으로 글을 미국 목ᄉᆞ 좌하의 올니
나이 죄의 몸이 ᄃᆞ 세상의 나와 몃십 년을 어두
운 졍욕의 상쟝ᄒᆞ와 그릇친 우상의 복을
빌러 젼능하옵신 상뎨계 무수한 죄을 멸ᄒᆞ
옵고 도 죄을 죄로 씨닷지 못ᄒᆞ온 거슨 비유켠
던 어두운 탑의 단니난 살람이 몸이 덜러온 줄을
아지 못ᄒᆞᆷ이오 쌴 물의 잇난 고기가 쌴 맛슬 모롬과
갓ᄒᆞ여 ᄒᆡᆼᄒᆞ난 일이 마귀의 ᄯᅳᆺ만 순종ᄒᆞ며 넘혼
이졈ᄃᆞ 악ᄒᆞ며 거이 죽엇삽더니 안이 계신 곳엽
ᄉᆞ신 상뎨계옵서 살람을 살랑ᄒᆞ시고 마귀을
미워ᄒᆞᄉᆞ 어두운 곳의 쳐 죄을 멸하난 무리을 불

Ye Dun Hang
Pyen Yoon

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

오날은아부지제셔울지여행별
맛는허이놓자리말고어(셔)시여
마음상고희긔는여스팔을신
우리주아마지게인도는여절는은
신아부지의성명수을우리주
재영생불소는놓세대울레는
고아부지의도을손중은노면
저미나고깊은문매음은축낭울주
얼었노바설선의강훈서기을
맛쏜오며육신축는날의흔날내
버저세곧을
나길게울맞쓴노며축흔
축어도없소과는육신과해
게여수씨니히오시는날의
반가운보초로만나편당으
로울나갈게울맞옷운축
길부고문(길)말은을얻자다그
축해주열는이다. 애면

ᄒᆞᆫ고 ᄒᆞ긔 ᄒᆞᆫ여 우샹을 위ᄒᆞᄂᆞᆫ
거ᄉᆞᆯ 다ᄇᆞ리고 ᄒᆞᄂᆞ님 ᄒᆞᆯ소
조라와 셰애모ᄒᆞ 샹조얼게니와
간난아희 어린 마음으로 안의 먹
구티ᄯᅡᄅᆞᆯ나 ᄂᆞᆯ 힘ᄡᅥ 엡서 올면
그도ᄅᆞᆫ니 ᄉᆞ랑ᄒᆞᆫ 신아부거 셩신
의 형을 주ᄉᆞ오 희만오유리 주님
ᄉᆞᆫ목을 셜더 ᄂᆞ여 우물 바게 ᄂᆞᆫ
바모ᄅᆞᆫ 주ᄭᅢ 쳐ᄂᆞᆫ 보ᄂᆞᆫ 모ᄅᆞᆯ 전도ᄅᆞᆫ 보
도로ᄉᆞ 이애ᄅᆞᆯ ᄯᅢᄅᆞᆫ 고 유리 주의 빈ᄅᆞᆯ
빗쳐 천지ᄅᆞᆯ 도ᄅᆞᆯ며 서니 시ᄅᆞᆫ 부신
조ᄅᆞᆯ ᄯᅢ 그런 국이 불편명 ᄒᆞᆫ ᄂᆞᆫ다
[illegible] 셩명은 주 ᄒᆞᆫ여 스나 샥
의 샹명 구ᄅᆞᆯ 미ᄒᆞ옥 ᄀᆡ젼 ᄒᆞᆫ 그니 간졀
ᄒᆞ여 만만ᄒᆞᆯ 고ᄅᆡ 보니 한샹은 간
강긔 ᄒᆞᆫ노어 도ᄅᆞᆯ 그ᄂᆞ 귀먹어서 인ᄀᆡ
ᄒᆞᆯ 셜부ᄉᆞ ᄂᆞᆫ데 쳘년 근심ᄒᆞᆸ
ᄒᆞᆫ일은 아부지ᄭᅦ 죄ᄅᆞᆯ 지며 ᄒᆡᆼ별

과할샴과 간ᄉᆞ과 모ᄃᆞᆫ 아니된 거ᄉᆞᆫ
라 ᄒᆞᆼ ᄒᆞᆫ 여 오샬ᄋᆞᆫ이셰 ᄀᆞ로쳐마
귀을 공평ᄒᆞᆫ대사 ᄀᆞᆯ작이 예슈그
리ᄉᆞ도의 복음 젼ᄒᆞᄂᆞᆫ 눈마ᄅᆞᆯ 을ᄂᆞ로
근ᄃᆡ 가이 쳔부려 [illegible] 거ᄒᆞᆯ 닌지 ᄒᆞᆼ
ᄒᆞᆫ저 ᄎᆞᆯ싱ᄀᆡᆨ 한ᄌᆞᆨ 예슈때셔 ᄀᆡᆨ
니의 죄로 ᄒᆞᆼ닏ᄒᆞᆫ사 실것사의 죄
어ᄉᆞ니 ᄂᆡ의 죄와 그ᄅᆡ ᄉᆞ도의 ᄌᆞᆨ
으신게 ᄎᆞᆯ싱각ᄒᆞ면 엇거원ᄒᆞᆼ
ᄒᆞᆫ근 ᄋᆞᆯ모이거ᄋᆡ버ᄒᆞᆫ디 노그디나
조셰히 설덧ᄭᅵ므ᄂᆞᆺᄒᆞᆫ에 구이ᄉᆞᆫ ᄂᆞᆯ
네ᄃᆡ당의ᄋᆡ셔 모ᄉᆞ ᄉᆞᆼ도 ᄒᆞᆫᄂᆞᆫ
민 ᄎᆞᆷ울도로 곡ᄒᆞᆨᄀᆞ 이서달
을 지리질의 조라와셔 니죄ᄀᆡ피을
싱게 ᄒᆞᆫ미 올후근도원 ᄒᆞᆷᄒᆞᆫ여
ᄒᆞᆼ구ᄋᆞᆯ 매지아니ᄒᆞᆫ나 ᄂᆞᆯᄇᆞᆯ
이비ᄂᆞᆺ ᄒᆞᆫ노지라 그덕부려괴로
ᄒᆞᆫ근 ᄒᆞᆫ의ᄀᆡ ᄒᆞᆫ여 우ᄉᆞᆯᄋᆞᆯᄋᆈ ᄒᆞᆫ돈

하나님과에수의은혜가온
뒤에다시서라 는신발벗은편
쟁의소원을 미국못ㅅ자
해의올니올나이다세상의
서향상쟁

복의셰계하는날은공영치못는
올근마귀의종이되여열두삭부
터무당이되여나만마쳐올의한
불아니라세상의여러ㅅ럽을속
여마귀을위는데한며실행부것
이라 흔노ㅅ럽은몸을바려웃난
과탐심과맛ㅅ과모든이니된거슨

Widow Song
School teacher at Pyeng Yang

Song Chun Lee, of [illegible]
To [illegible] ~~[illegible]~~ Pastor

[I have offered my life in ~~[illegible]~~ [illegible]
[illegible] of the year. I have [illegible]
the officers of the [illegible] [illegible]
years of age. I trusted the [illegible]
of the Rev [illegible], because I
was induced by the faithfulness of
[illegible]. I managed to support [illegible]
[illegible] offerings of food during [illegible],
~~My parents died leaving~~ [illegible]
property. I supported myself by
sewing. Being very destitute I was
[illegible] [illegible]. At last
[illegible] that God loves sinners such
as I am, and he sent me His
[illegible] [illegible]. From the day
when I received the truth I have wept
and prayed over my sins [illegible]
feel that [illegible] [illegible] my father
[illegible] my [illegible] [illegible]
[illegible] [illegible] [illegible]] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

in the night hours and my bosom
[illegible] when the [illegible]
white Christians [illegible] have welcomed their
[illegible] friends. [I must have forgot
the Grace of God [illegible].
[illegible] let me [illegible]
Lord Jesus! I am grateful that God
has sent His only Begotten Son to
[illegible] His Cross for the [illegible] of
the world.
I have no way to repay the debt
[illegible]
[illegible],
I am sorry for the people who have [illegible]
[illegible]
[illegible]
[illegible] I have only been in [illegible]
a few months as an engineer? [illegible]
[illegible].
I hope the male & female
Christians of America will continually pray
for the Chinese Christians that they
may become more [illegible] and
[illegible]]

Ye Sin Hong of Ping Yang.
To American Missionary [illegible]

"Several decades ago since my birth, I
prayed to spirits in ignorance of God.
So I committed many sins, but
[illegible] Like a
man walking in the dark amongst
pits and not knowing he is [illegible].
I was always subject pleasures of the
Devil, till my soul was almost dead,
God saw me [illegible]
[illegible], and sent the missionary to me,
to lead me into the Light. Therefore my
son Ye Pyeng [illegible] also heard of the
missionary and believed [illegible],
and prayed night & morning in his [illegible],
diligently studied the Bible. And
now his [illegible],
Like one who dreams in the day [illegible]
that he has [illegible] in the night.
[illegible]
[illegible]
I think of Christ's death on the Cross
to save my soul, and I [illegible]
[illegible]

A confession of Mr. An-Ko-Kwang of Pyeng-Yang who is a believer in Christ and who tells ^the experience fact^ [illegible] about his ~~own~~ experience.

In Korea since the old times though there were many ^that taught^ ~~teaches of~~ what is right and wrong, the Koreans never followed those teachings, but worshiped and prayed to the Budha, devils and idols. I was born in Pyeng-Yang from parents who were deep in the same sin which was ruling over the world since Adam and Eve. I myself was not only born in sin but was continually sinning by worshipping the stars and the devils. When I was four years old I took sick with small pocks and lost my sight. Since that my parents took pains and kept me until they were eighty years old. Fr.. ^believing^ ~~saying~~ that if I became a fortuneteller I could easily make my living they hired a teacher who taught me for more than ten years. Thus I started to worship and to pray to the devils and to Budha and if I was asked by ailing people to drive out devils or to pray for them for blessings, though knowing that I was deceiving them I used to tell them how long they would live and when they ^would^ ~~will~~ ~~die~~ die, and what kind of blessings they were going to receive. ~~and~~ Thus deceiving ignorant men and women I ^was^ ~~do~~ robbing them of their money, drinking and committing adultery. ~~They~~ Day by day my sins were being collected in heaven.

Once I met a friend of mine Mr. Song-In-So, who persuaded me to become a Christian. I asked him what the teaching of this doctrine was and when he told me that it teaches to worship God and not the devils and that it washes ~~throw~~ away the sins, I got mad and insulting him for telling ~~not to no~~ to throw away the idols which are worshipped, I told him to leave ~~go~~. Later I met him again and he again told me that Christ was God's only begotten Son who came into this world to save us and died for us upon the cross and that we can be saved only if we worship God and believe in Christ, otherwise a severe punishment awaits us. Believing it to be true and repenting of always deceiving others I went to church next day and heard the preaching there. ~~My~~ I became ~~was~~ afraid ~~and~~ felt sorry for my sins, but knowing that if I ~~leav~~ leave my business of a s fortuneteller I shall have to die of starvation I decided not to go to church any more. But again Mr. Song persuaded me very much ~~to go to church~~ and since that I began reputedly attend church listening to the hymns and preaching. Little by little I began to give up my sins and felt as if I had a new heart within me. Then I met Mr. Moffett, heard his preaching and decided to become a believer, I gave away my ~~drum~~ drum and gong. My parents were very much displeased and told me I was very ~~unf~~ unfilial throwing away my fortune which it took them ten years of hard work to ~~teach~~ bring to me. Thus I was being abused by my parents and other people for not earning

my living. ~~My heart~~ I was very much troubled until Mr. Song told me ~~w~~ to be prayful and showed me the passage in the Bible where it is said that God takes care even of the birds. My parents in their wrath told to leave home and go begging if I want to be~~come~~ a Christian. At that time Mr. Moffett ~~or~~ visited me again and on hearing what I was ~~undergoing~~ hindergoing took me away with him to Pyeng-Yang and put me into a drug room where I was preaching for an hour a day. ~~and~~ ~~then~~ The rest of the time I was spending in some quiet places praying that the Lord may have mercy upon me and forgive my sins. ~~and~~ I was also praying constantly for the conversion of my parents, that they ~~may~~ might give up the devils and believe in Christ. Thus I overcame my troubles and temptations. Since that my greatest joy was to ~~pray~~ ~~that the Lord may change~~ preach to my parents that they should change their minds, repent and believe in Christ, and also to preach Christ's words to all men and women.

An

Blind man

Blessed be God the Lord of the children of Israel - who remembers his covenant with Abraham and Isaac + Jacob and sent our Lord Jesus Christ is Redeemer of the nations that whosoever shall trust in his salvation shall be saved, especially according to his covenant with Israel - He will leave a remnant which shall return unto him and become the inheritors of the promises. although they are but dry bones - hence He has not forgotten them -
Among such - your servant who in his youth heard the teachings of his parents and teachers to the intent that Jesus of Nazareth was not the promised savior and that his miracles as the giving of sight to the blind + raising the dead were not from him but from the Name which dwelt in the temple as is taught to this day among the Jews - I also was bitten by the old serpent and walked according to their belief that the mention of the name of

[illegible] was sin so that even acquaintance with Christians is a transgression and it is a work of merit to ruin or otherwise destroy everything relating to Christians until I was able to read Hebrew commentaries and books and understand their contents. Once I found among the books of Mullah Eliahoo my mother's father some copies of the Gospel & [illegible] the Epistle to the Romans with commentaries. I saw that these books had been presented to said Mullah Eliahoo. There were also other tracts some of which I still possess. I took them home and read them. Day by day in reading them I saw that the faith of Christ is different from what I thought it to be. I saw that the teaching of the N. T. is in accord with the covenant to the fathers and that this is the X which the holy ones had hope & salvation in. I was very sorry that so many in past times were out of the way and asleep. My parents and friends were thoughtful about me and began to rebuke me and oppress me and [illegible] Jewish [illegible] and said that if you persist these books [illegible] shall be [illegible] the government prison and after that we will take away your inheritance. [illegible] talk was [illegible] to me. [illegible] was [illegible] nothing to the [illegible]. Their words had no effect on me. Then they began to carry out their threats and instead of [illegible] [illegible] me and my [illegible] [illegible] [illegible] and [illegible] to my [illegible] and

they learn me even my actives [illegible]
The Mullah and leaders of the city began to talk
with me hoping to turn me back from my
purpose. Praise God that with the help of Christ I
was able to answer them every time then
they began to show enmity and to complain
of me at the houses of the Mullahs and Mujtahids
of Islam and then they complained of me
to the Governor and they bound and chained me
several times and the government took much
money from me until once the brother
of the Shah wanted to cut off my ears. Praise
the Lord that till now the grace of our Saviour
has delivered me from all these dangers and
and that the knowledge of his salvation more
than ever has increased. Now I ask to
all his friends especially the [illegible] who
were in [illegible] people and also we now
in darkness because of their ignorance and
they are disturbed. May the Lord show
show his power in the peace of Christ unto
them.

If I wished to write all my history I would
be in need using up of your time and patience.
But I desire the blessing of the Lord on [illegible]
and trust he will excuse the imperfection
of this letter

بیشتر از پیش بیفزاید هنگام در دستان حق خصوصاً که طایفه اسرائیل

در قوم خاص او بودند و حال بواسطه بی اطلاعی کوری بر ایشان

طاری شده وار مردود دین گردیده و خداوند تبارک سازد قومش را

مستفیض صبح و سرور سلامت است این ) اگر میخواستم تمام

گذارش را تمامه بنویسم اسباب تصدیع میشد لذا مختصر کوتاه کردم

من زبان جمع گذارش جناب الفریدس جناب ملکوتی ادام حیاته سبیر :

این چند کلمه قلمی گردید امید قلم عفو بر قصوراتش خواهند

کشید

הכותב יחזקאל חיים לאלזאר

ס״ט

Ezekiel Hyeem

Lalezar

من محروم است تخمین پنجاه هزار تومان ملک و ارث پدرم
تمام آنها را به برادرهای دیگرم اینهمه نمود هنوز اعتنائی به این ظلم
و بمن ننموده نمودهم از خانه بیرونم نمودند ملا و معلمین این
بلد سالها صحبت کردهاند که شاید بتوانند مرا از خیالم برگردانند
حمد خدای را که در تمام مجلس صحبت مذهبی توفیق مسیح ایشان را
مجاب ملا جواب نخفته اسباب عداوت را پیش آورده در جاهای
ملا و مجتهدین اسلام شکایت از دست من مکرر رفتند و حضور ملاهای
اسلام همه مجاب شده ناچار چند دفعه بحکومت مرا شکایت نمودند
و بارها بتحت کند و زنجیر افتادم و مبلغهای بسیار از من بجز حکومت
گرفتند حتی یکدفعه برادر شاه که حاکم بود حکم کرد گوشم را ببرد
حمد خدای را که هنوز ~~[illegible]~~ توفیق مسیحی مطلق مرا از همه امتحانات
رهانید از اهمیت شفیع مطلق مرحوا دارم که معرفت کاملش

پیش داشتم کاملاً دیدم در مطالب الکتب موافق است و مصداق

است با عقاید در با اجداد شخصم و همان مسیح است در تمام مقدسین و نبیین

امید برادر داشته و کتابت از خودشان بسیار پریشان گشتم و او

در ایام گذشته گمراه بودم بضلالت عقیده از ضلال من والدین

و کسانی من پی برده از من بدگمان شخصم بنای بدرفتاری را گذاشته

و تهدیدات بسیار و توبیخات بیشمار جلوی من گذاشته اگر دیگر

مرتکب این گونه گناه بشوی بحبس حلولی محبوس خواهی شد از آنها

گذشته ترا از املاکا و میراث خود محروم میکنم تمام این صحبت های

انشای مشار الیه بنظر منظور گشت تمام آن دلیل پیش

محبت مسیح مشار الیه گردید هیچ حال آنها هم اثری ننمود و ثمری نبخشود

تا کار بجائی رسید که مرا بری نمودند والدینم عاق نامه نوشته

بمهر مجتهدین رسانیدند که این پسر از ما خارج است از ارث

چنانکه الی این یوم در میان یهود شهادت است همهٔ خیالی و من هم در آن اوقات

پشت قدم ایشان و می‌شمردم

با آثار قدم زده و موافق عقیده آنها رفتار مینمودم و ذکر مطلب عیسی و گناه

چنانکه ایشان و ملاقات با ایشان را خطا میدانستم یعنی مؤمنین مسیح و ثواب

دانسته و هر کتابی که نسبت بمسیح داشته باشد بسوزانم و یا وضع دیگر بد

اعتراض نمایم چنانکه مکرر واقع شد با مسیحایی و از شرح عبری واقف

شده نتوانستم و کتابهای عبری را بخوانم و معنی آنها را بفهمم وقتی از اوقات

در کتابخانه ملا الیاهو پدر مادرم که بلای بزرگ بود رفتی بعضی کتابهای قالیهای یهود

رفتم و ملاحظه نمایم در آنجا بعضی کتابها دیده از آن جزو کتاب لوقا

و نامه پولس حواری بر دبیان با شرح او دیدم و کشیش های انگلستان

بملا الیاهو بخشیده بودند و همین طور ترکت های عبری بسیار در آنجا دیده

بعضی از آنها را گرفته با همان انجیل لوقا و نامه بر دبیان

با شرح او در جای آنها را نگاه داشته بودم بمنزل آورده مطالعه

میکردم با آنها شعور شیرم یوم بیوم با یکم نسبت بمسیح افزوده و از عقیده

متبارک باد خداوند خدای اسرائیل نظر بعهد خود نسبت بپدران ابراهیم و اسحق

و یعقوب مرغوب طائفه امتی آدم را خداوند نجات دهنده یعنی المسیح باشد

دعا نموده بیدار فرمود و هر را بدعوت نجات او دارد نمود از نجات همگان

خواهد بود و خصوصا همواره موضع عهدش در اسرائیل بعینه و امیدوار از

و برادر ایمان آورده و از تاب مواعید اولنوبه * هر چند از استخوان

های خشک نفع دنیاوی باشند مع ذلک ترک کرده فراموش نشان

نمیکنند از آن جمله بنده شرمنده و احکام طفولیت موافق آنکه

و از معلم و والدین شنیده در گوش قلب نگاه داشته و یشوع ناصری

از جانب خدا نبوده بلکه تمام افعال عجیب و اعمال غریب و از وی

بظهور رسید ~~[illegible]~~ مثل کور را شفا دادن و مرده زنده

نمودن ازو نبود مگر از اسم اعظم بود و از هیکل سرقت

نموده

خدمت سرای سعادت مرشد گرام خداوند مهجن مشرّع مسیح جناب مولوی ادام آداب

مشرکاس کلام حبیب الله لطف محمد صاحب التقوی

[illegible] CRE[illegible]

Kermanshah. Nov. 17. 1896

My dear sir, Rev Mr Hawkes.

These are two weeks that I have not written you a letter. Now I have found a little time, to write you a letter.

Every Saturday I am going to the houses of Jews to read for them, the word of God, And invite them to come in Sunday to hear the word of God.

Every Sunday we have a good assembly of 30—40 friends. Yaguty the brother of Yohanan has come from Teheran. I am very glad to see him so much near to Christ.

And also at night I have found some friends from Muslims, they are Babies. But I am sure that I have proved for them that they have no any foundation for thier Prophet in the Holy Bible. And told them that our Lord Jesus Christ is the only Personal Saviour for all the world.

Aga Mashia has many soloms. He comes at night with Mirza Ismail: and we read about the Jesus. The servant of Mirza Ismail also receives the word of God so much joyfuly. I hope Jesus will bless him

I am buzy so much day and night. But I can do nothing if God will not help me. But I am sure that God works with me, and blesses our labour. With our soloms for Mrs Hawkes and all the Missionaries.

Yours faithful

Mushee D.

Kermanshah

Kermanshah. Dec. 8. 1896.

My dear sir Rev Mr Hawkes.

Last week I received your letter of Nov 28. and fifteen Tomons from Khoja Tomos. and also I paid five Tomons for Mirza Ibrahem.

We are sorry to hear that dear sir Rev. Mr Spear is ill in bed. We pray to God to make him well and strong. With many solams for him and Mrs. Spear. This Sonday we had a good Assembly of Jews, some of them are seeking to find the Everlasting life.

In both Schools we have sixty pupils. Thirty of them are in the School of Mirza Ibraheem and thirty in our School. Mirza Ibraheem teachs his pupils Hebrew and Percian. As I see he is faithful in his work. We have thirty pupils which 17 of them are Muslims. 8 Kaldanian and 5 Jews. Till noon Jews with Kaldany. they have five lessons. English. Turkish. Percian. Arithmatic and Geagraphy. They are three Classes. But the third Class have three lessons. English, Percia and Arithmatic.

After noon seventeen Muslims. They are four Classes. and read English and Arithmatic

I have gatherid four tomons from my pupils I have spent fifteen Krans from my own money I am glad to spend for Jesus sake. Yours faithfuly

Mushe Doomon

These times of anxious [illegible] it in Ker-
manshah_!

It is a petition - from the time of [illegible] the truth [illegible] to [illegible] that the Lord Christ is true - continuously with heart and soul we have received him - hence every time we wish to go to the church which the gentlemen have opened it is necessary to go in secret since the oppression of Islam is upon us = among other things this school which the gentlemen have provided in Kermanshah the oppression was increased - On account that the violence and oppression of Islam is great upon us about twenty of the most stable of the Jews have accepted Islam and now the ~~[illegible]~~ Mussulmans say to us "Why do you not accept Islam and have you to be Christians" and now every day they complain of us to the government and they fine and oppress us and bring great destruction on us - We desire ~~that~~ from those very men that they send us a missionary that we may [illegible] from us this violence and oppression that we bring it [illegible] peace [illegible] from you - By the hand of servant of us [illegible] fellowship. the Lord Christ [illegible] [illegible] - We have no further [illegible]

Tour [illegible] [illegible] [illegible] [illegible]

[illegible] to the [illegible] [illegible] written —

the [illegible] [illegible] [illegible] Rawlinson [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] to Baghdad — at [illegible] stopping

[illegible] [illegible] [illegible] [illegible] [illegible] unfitted

[illegible] [illegible] — and the disappointing [illegible] stop-

ping-places [illegible] [illegible] to [illegible]

[illegible] [illegible] 3 [illegible]

היום בש׳ כ״ג לחודש שבט התרנ״ז למב״י אהתאז למגי׳תי

מאתנו המסתופפים בצל רוה״ק גרי קהל העברים פה כרמנשאה יע״א

המאורות הגדולים, המאירים לארץ ולדרים, חכמי הצדק, מחזיקי כל בדק, מחזיקי האמונה, לעדת מי מנה, יקירי, נכבדי, הם, אדון השלום. החבר״ה הקדושה, החסד והאהבה עם כולכם אמן,

אחרי גודל השלום. אודותינו לא יעידון יגידון כי תלות אשר זכינו להתקבל ברוח חן ולהאמין באמונה שלימה, על פי החקירה, ונביאים אחרונים, בעבור חיזוק האמונה בעד אדון רוח כי באמת ואמונה קבלנו עלינו בלי שום אונס את אדון הרוח ישוע המשיח, ואולם זאת היא תלונתינו ובקשתנו מלפני כבודכם כי ימצא איזה חשש כמו גלות העברים כן אנחנו שרויים בצער ישמעאל · הסיבה מצד שאנחנו קבלנו עלינו דת המשיחי על זה הישמעאלים צוררים אותנו ואויבים קמים עלינו לחרף ולגדף אותנו יותר מן היהודים, ועוד ביום א׳ בשבת שאנחנו רוצים לילך לכנסייה להתפלל צריך שנלך בסתר ולא בגלוי כגנבי לילה משום הפחד והיראה מישמעאלים, ועוד שבזמן ג׳ שנים מקודם כמה אנשים מן היהודים ונשיאי העברים שרצו לבא תחת חסד הרוח, הישמעאלים העלילו עליהם ומתוך הפחד והיראה נשתמדו באונס ועל זה נתגבר שנאת הישמעאלים עלינו באומרם, למה הם קבלו עליהם דת מחמדי ואתם קבלתם דת המשיח, על כן באנו להפיל תחנתינו לפניכם שתעמידו עלינו שליח קול מבשר, להפיל מעלינו הגלות וצער הגדול הזה, ולא נעלם מאמר ז׳ שלמי הצדק, וז״ל אין מדליקין המנורה ומשימין אותה תחת המטה וכו׳, ומובטחים מחסדיכם שתעמידו עלינו מושל גבור בעל החסד שיושיע אותנו מצער הזה ונבשר ישועת המשיח ברחובות ובשווקים ואין מוחה בידינו, וחסד האדון עם כולכם אמן

הצעיר אפרים רבי יוסף

הצעיר ניסן משה דוד

הצעיר אברהם חיים אהרן חכים

הכ״ד השוחט סופר הצעיר אלחנן ...

הצעיר יצחק ישראל ס״ט

הצעיר אשר ...

הצעיר משה ...

הצעיר ...

הצעיר ...

הצעיר ... בן ... אהרן

הצעיר שמואל אברהם ס״ט

הצעיר אברהם ...

הצעיר יוסף בן ...

הצעיר נשר בן יחזקאל

הצעיר חנוכה בן ... יחזקאל נ״ע

הצעיר ... חיים בן הר׳ ...

הצעיר יקותיאל בר דוד

عریضه چند خانه اداره کرمانشاه

عرض بنده در این تحقیق در این نزدیکی برما ثابت شده که حضرت مسیح بر حق است ما هم به دل و جان قبول نموده ایم لهذا ارادت بحضور رسیم برویم در کلیساهائی که صاحبان دختر نموده اند باید مخفی برویم چون ظلم اسلام بر ما شدت دارد فرجه این مدرسه ام صاحبان دختر نموده اند

در کرمانشاهان اسلام حالت شان بیشتر شده از بسکه ظلم و تعدی اسلام بر ما کردند بقدری که از معتبرین امر مجتهدیان اسلام قبول کنند اکنون طوایف اسلام ها میگویند که شما چرا اسلام قبول نکرده اید رفته مسیحی شده اید و حال هر روزه بجهت ما پیش حکومت شکوه میکنند و ما را جرم و سیاست میکنند

و زینت که ما وارد بیاورند استدعا چنان است از آن صاحبان مقدس که بیشتر برپرستی بجهت ما بنویسند که رفع ظلم و تعدی از ما بشود که با جمع خاطر بدعا گوئی صاحبان مشغول باشیم دست بلند در عبادت حضرت مسیح روح القدس را یاد داریم زیاده عرضی ندارم

Mirza | Abbas Kuli | Agha

بعد از امتحانات با دست جناب ورت صاحب غسل تعمید یافته

نعمت عظمی نایل شدم تا امروز در سلک چاکران حضرت مسیح جلّ جلاله

محسوب شده و خواهم شد چنانکه خود مسیح فرموده است هر کس بطرف من

[illegible] نگذاشته ام [illegible] امید دارم تا آخر نفس در محبت

حضرت مسیح ثابت قدم بمانم در یوم دیوان در حضور پدر و پسر و روح القدس رو سیاه

نشده و از ایمان مردود نباشم و مادام العمر شکر می دهم پدر و پسر و روح القدس را

آمین

قلب بظلمات این گناهها مایل شده قدری تنبّه حاصل میگردد اما نه چنانکه مقصود من است

همیشه با درد و ناله بودم و دعا میکردم الهی این راه مستقیم در صداقت که در کتاب است

بعظمت خودت مرا بآن هدایت کنی تا اینکه یک شب در واقعه دیدم که در یک شهر خرابی

هستم که بلکه دیوار حیاط درش پیدا نیست و تمام این شهر چنان میگردد که نهایت ندارد

همه مخوف شده است و هیچ چاره ندارم بهر کوچه داخل میشوم که رو میگذارم تا که بیرون روم بلد نیستم

ملاحظه میکنم که نزدیک است هلاک بشوم بنا کردم بگریه کردن و میگفتم الهی بحرمت حبیب خودت

مرا از این خلاصی ده یکدفعه شنیدم صدائی را که از آسمان میآید اما صاحب صدا پیدا نیست

باین مضمون مرا خطاب کرد میگوید اگر میخواهی از این شهر هولناک خلاص بشوی باید بحضرت

مسیح اقرار کنی و ایمان بیاوری اینکه از آنهم بدر ازلی یکی و ولد خدا است تا قیامت نجات بخشی

سه مرتبه مکرراً همان طور صدا را از آسمان اصغا کردم به یقین مطلق آنرا اقرار کردم الهی ایمان

بحضرت مسیح آوردم باز دوباره ندا آمد در اقرار و ایمان خود ثابت قدم هستی گفتم بلی بلی گفتنی

همان وقت آن شهر خراب مثل بهشت شد همان اول ام که از تعریف و توصیف و خوشحالی

اهالی آن شهر عاجز و قاصرم که چگونه تقریر نمایم بعد از خواب بیدار شده گفتم با معلمین

این کتابها را پیدا کنم چاره در این دیدم که چند نفر از اهالی امریکا در تبریز هستند با آنها آشنا

بشوم تا اینکه مرا بآن راهیکه باید بروم هادی باشند همان ایام بود که جناب ورت صاحب

در شهر تبریز سکنا داشت همه جا در موعظه و درس جناب صاحبهای امریکائیهای نیز

چونکه یکی از دوستان عزیز در عالم رؤیا طالب شد که از اول حالات این عبد
که چگونه و به چه وسیله به رحمت حضرت مسیح راه یافته و از قید شریعت آزاد و از بار
سنگینی که بر دوشش داشتم خلاص شده‌ام بنابراین جهت اطلاع آن دوست عزیزم از حالات
خود مختصراً این چند کلمه را عرض کردم بنابراین حقیر در اوایل شباب به تحصیل علوم د[ینیه]
دیگر در جواب مشغول بوده هیچ از عالم روحانیت حصه نداشتم چنانکه اکثر اشخاص سعی دارند
تبارک که لکن با این خیال افکارم نه این که لازم است تقوای داشته باشم که از اول قلب
الی آخر یکفر نخواهد گردد پاک و مقدس معصوم و همه آن چنانکه لازم است مثل خالق و خلایق
واسطه شده همه مخلوقات را از گناه و نجاسات پاک کرده باشد با این خیال که داشتم بنا گذاشتم یکی کتابهای
مسلمانان این شهر که در آنجا متولد شده بودم جستجو نمایم به فهم آنها ایراد کتب ولکه شایسته این خدمت باشد
نبوده باشد و این طبیب کاملی نیست که بلکه برای درد خود علاج نمایم هر قدر این کتابها که عرض شد
مرور کرده دیدم قلب آرام نمی‌شود و برای اینکه پدر و مادرم نیز شک اینکه اهل الدین خطا کرده تفکر جهنم
خواهم رفت در این فکر بودم که آیا تکلیف چیست تا روزی در منزل یکی از رفقا رفته بودم یک جلد
از کتابهای عهد عتیق در آنجا ملاحظه نمودم دیدم عجب مطالب خوب و دلپسندی دارد خواهش کردم
که این کتاب را به من چند روزی مرحمت فرمائید بهره بردارم به قصد آنکه کتاب را خواسته‌ام که از
کی به دست آورده است لکن تقریباً چهل و پنج سال قبل بر این علمای انگلیس در لندن ترجمه
به زبان فارسی نموده چاپ کرده فرستاده‌اند به ایران کتاب را گرفته آوردم منزل خودم مدتی با آن مشغول بودم
تا اینکه همه کتابهای عهد عتیق و جدید را که جلدی همه اوقات مرور می‌کردم دیدم کم کم

First a Moslem then but the Moors because of that are found in it no peace. Then turned to Dupin — the rationalists — but found as, never [illegible] and burden them — e.g. One of them says that if a man brought on his person an ant from one section of the city he should take it back & deposit it where he found it. Then he was directed toward Babism but found no peace there — the Bab having been a dissolute & [illegible] man & wrote [illegible] [illegible] Christ & not believing that he was God then he drew back from Babism. Visiting one day he saw an O.T. on a shelf & borrowed it & thought that in (the bible now) it he had found before then he was directed to Mr. Wood who gave him a N.T. This he read .. and it was baptized

# The letter of a convert.

Since one of my honored and exalted spiritual friends desired a statement from the beginning to the present of the manner and the means by which I found the mercy of the Lord Jesus and escaped from the bonds of the law and from the heavy load which I was under, for the information of my dear friend I pen these few words.

This abased servant from the first that I knew myself for a long time I passed the time in eating, sleeping and frivolities and had no portion in the spiritual world as the greater part of mankind are still vexed with the same pain. Afterwards, little by little, I reached this thought that of necessity from the beginning of creation to the last day there must be a person, pure and holy, without sin and full of kindness - a mediator between the Creator and his creatures, to free all his creatures from sin + uncleanness -

With this thought I began to read the books of the teachers of my native city that I might seek and find this mediator who is worthy to do this work and where he is that I may perhaps find a remedy for my pain. However much I looked to the above mentioned books my mind did not find rest. and I saw that if I traveled the road my father and mother pointed out I would make a mistake and fall into hell. I thought, what is my duty?

On a certain ~~night~~ day it happened that I was at the house of a friend and saw a copy of the Old Testament. I read in it and found wonderful and heart-pleasing things. I asked to be allowed to read it a few days. I asked whence this book had come. My friend said that about 45 years ago an Englishman had translated, published and sent it to Persia. I took the book home and read it continuously and sought to

mind all the books of the C. & N.T. and read them all the time. I saw that my heart was drawn to the words of these books and I obtained some comfort but not according to my hearts desire. All the time I was in pain and crying and I prayed "O Lord lead me to the road which is straight & in which thy pleasure is". At last on a certain night I dreamed that I was in a ruined city where there is no living thing & it is unutterably dark. I was afraid and remained [illegible]. To whatever street or avenue I turned I sank to my waste in the mire. I saw myself near to destruction & began to weep. I continued to say "Oh Lord by thine own dear honor free me from this". I heard a voice from heaven, the speaker being invisible, which said "If you wish to be free from this city of destruction you must acknowledge and believe on Jesus or else thou art lost till the judgement day." Thrice I heard this voice in the same way. Afterwards I raised my voice and said "I do believe on the Lord Jesus". Again the voice [illegible]

"Art thou firm in thy confession". and I replied "Yes". Immediately that city of destruction became a heaven and now I am unable to describe that beautiful city. After that I awoke from my sleep and said I must see the teachers of these books. I saw my [illegible] in [illegible]. There were a few people from America in Tabreez. I make their acquaintance and they have become my leaders in the road which I travel. At that time Mr. Ward lived there. For a long time I attended the preaching and teaching services of those gentlemen from America. After many temptations I received baptism from the hand of Mr. Ward. and by the mercy of the Great One I remained near till this day being of the number of the followers of the Lord Jesus - even as he commanded. "Every one who comes to me I will not forsake". I hope to my last breath to remain in the love of the Lord Jesus and have of him [illegible] in the day of judgement before the Father and the Son. [illegible] that I shall not have a black face (be ashamed) and be cast out of heaven. During

life I praise the Father Son + Holy Ghost

Notes for Articles

Manizan
Nov. 8. 1896

Rev. J. W. Hawks

My Dear Sir

Some weeks ago I wrote you, I hope you have got it the trouble is I sent it down to the city to be sent to Hamadan have I am not sure if it has reached to you? (i.e. I didn't personaly go to the city but sent them with some body else) The school at Manizan contains 6 scholars I hope it will grow by & by, I have hired a house in Aznab at 60 Ks per year some do please & some not the Kashesh Yeghea is not here since I have come I am walking around & preach till see what will be at last about the vol. sch I am sure, will have a great deal trouble at Aznab, this winter, my desire is to hear all my friends do pray & ask help fr. The Lord. Serob Izgo

ing on with the Manizan's school he does teach very well. some of the scholars still are busy with their farming. I have got a little danky to travel fr. Aznah to Manizan &c. But I am sorry at winter is not possible to make journy unless to hire a man to go with & it needs a littlee more expences than the decided 15 Ks. as long as the earth is dry myself go alone. & don't need some body else, — I am glad to write at talking some people approve & are at our side & specially some of the scholars do help me. the young people are much more eliminated than the old. so the young do try perhaps to make them please to have a school. I met at Aznah two booksellers fr. Isphehan perhaps we will get some books.

which are necessary, but there are some which they have not that is some Armenian first readers & some Persian & English 1st readers & there is one kind English Armenian grammer. the boys know them Alaverdee has one. will you please send one of them too with the primers. so I will be very much obliged to you. Will you send them through Mr. Shnawes with the mail or Charvadare The bearer of these letters is an old priest fr. Charmehal's region who is traveling to Van. I am glad so got a good chance to write to you. The old priest Andrias wants to be remembered to all of you Missionaries please give my lovely regards to all.

Respectfully yours
Minas Sh. Nersesyan

The Priest Andenias has Salaam to Badwell & Baron Hacob & all, will you please address to Mr Straus he will send through his servants to Aznat.

Nov: 10th 1896

Dear Sir:

I hope your state is quite well. It is two days since I have arrived in our native town in safe so I want to write & ask about your health. Here I heard that here is an American Phsicen belong to king I don't know his name They have said you had appointed him before the king, please if it so I wish you write for him about me if it is possible I go before him for study if not I be with him to see patients & operations I hope you will do this favour to me I will became much oblige from you

I hope all your family are in safe. My father send you very much salutation, I wish you write the answer of this letter very soon to me, the address over the envelop you write so in persian. I wish again also that he was one of my student.

Your sincere servant.

Hussain

I

The Independence of Korea.

Fellow citizens of our great Korea and especially the foreign ladies and gentlemen who honor us with their presence to the closing exercises of our school.

I have great pleasure in addressing you to-day, and am proud that our teachers have conferred upon me the honor of making a short speech in English on the subject of Korean Independence, but I feel sorry that my English is not enough to express all I want to say.

However, since the begining of Korean history the ~~Peninsular~~ Peninsular Kingdom has always been on friendly terms with China but practically she never

It was under the control of the Chinese Government, in any manner.

She always enjoyed independent legislation for her own people and the whole administration was carried on by the hands of Koreans. The only sign of the vassalage of Korea was the annual presents sent by the King to the Emperor of ~~Chinese~~ China as a token of his friendly spirit, and in return, the Emperor sent more valuable gifts to the King as his compliments. The too generous ~~Chinese~~ Chinese Government was very well satisfied with the several small things sent by us, so that she did not even know where or in what direction the Peninsula was.

About three hundred years ago, Japan made a great invasion

III upon Korea. The King called eagerly upon China for help and was fortunately protected by the Chinese general named Ye Yusong.

After the war was over, Korea supposed that China was the most strong and powerful nation in the world and that no other nation would be compared with her.

On this account, Korea was grateful to her generous helper and also was very proud to have such a great defender as China who would give her continual protection when attacked by any enemy.

This fact caused the national military spirit to disappear little by little thus the people lost all their independent nature.

There was another little battle in Seoul about fourteen years ago which was once more

IV immediately settled by the Chinese representative in this city named Won Saicai.

The Korean patriots then running the Government, and who loved their great neighbor more than their own fatherland, constantly asserted that this Peninsula belonged to the Middle Kingdom.

After this, that was in 1885 and later, China tried to exert her influence in the Korean Government and she succeeded in bringing about the most corruptable and miserable state of affairs in the interior but she never interferred with the internal administration of the Korean Government.

However, the late war between Japan and China especially showed the ignorant Koreans the fact of Chinese helplessness

and now every body can understand how weak and poor the present condition of the Chinese Government ~~now~~ is. Accordingly, through the blessing of God, we are free from the outrage of our brothers who were born equal to us and have some right as ours, which are given by some heavenly Father. Well, what have we done for our own country? We have never fought nor even tried to recover our sovereign right.

When we fought it was for personal gains or for the positions of the officials in the Government and that is all.

Can we keep our Independence while continuing the usual corruptable conduct and then hope to get some other powerful nation to work

for us? No, never.

Our Independence does not mean cutting off from China alone but from all countries and Powers so that we may stand responsible for any trouble in the state. We must stand alone. We must take care of our own affairs. We ought not to depend upon any body else not even upon our parents or relations and friends, but we must work to earn our bread and butter with our own hands. We must labor for ourselves in time of peace, and if there is any trouble or even war, let us march out with cheerful and loyal hearts for the glory of defending the honor of our Independent Kingdom.

VII

Now we must ~~work~~ wake up. The apportunity is upon us to reform corruption in the state even by running the risk of our lives for the purpose of getting an honorable name.

We will write our names in the history of Korea so that the coming generations may read and ask, whose names are these, who died for the honor of their native land and for the glory of their beloved flag?

If we think carefully on this subject, we will soon see that it is our duty and responsiblity to support the Government and to make it stronger and stronger till can protect and take care of the people.

VIII

~~From~~ No nation can be strong enough to protect the people till the people are united in patriotic sentiment or in the love of their country.

I believe that the true religion is the very cornerstone of patriotism and education is the everlasting foundation of independence from these our mutual love and sympathy will naturally spring up.

Of course, we need the helps of foreign friends in learning their technical knowledge which will surely give us new ideas to thoroughly understand that we are a part of the nation and the defenders of our national flag.

IX

In this way we will stand when our hearts are united in patriotic sentiment and will fall when divided.

I extend my hearty congratulation to the foreign professors whose earnest instruction either by preaching the gospel or by teaching the various sciences has already made us different from our fellow-countrymen who have never had the benefit of their instruction.

I pray for blessing and prosperity upon our school and hope it may be a very fountain of the national independent spirit and that it may exert a good influence through all generations.

X

I hope the students of Paichai will always do all they can to promote the Independence of our country.

Speech delivered by
Miss Whiting teacher at graduating
exercise of Pai Chai - Meth. School

Robert E. Speer Esqr.
Secty. of the Board of Foreign Missions of the Presbyterian Church U.S.A.

Honoured Sir,

We the (Hindu, Mohammedan and Christian) Students of the Forman Xian College gather here to welcome you heartily thanking you for the great honour you confer on us by your presence in our midst. We cannot sufficiently express the deep sense of our gratitude for the gigantic superstructure of public instruction your countrymen have reared in this country to afford a shelter to those who desire an escape from the fearful ghost of ignorance. It is hardly

worthwhile alluding to the beacon of education lighted by the great missionary Champion the Rev. Dr Forman who was its first pioneer in the Panjab and to the immortal renown he has gained by perseveringly working to raise us from our dormant and fallen condition. We cannot Enumerate the manifold blessings your mother Country has let fall on us, like the gentle dews of heaven thereby washing away the ~~dust~~ mire of superstition and mutual intolerance into which

becoming [illegible]
India was gradually ~~losing~~ ~~herself~~. Your unceasing efforts in transplanting in our Indian soil such American flowers as Drs. Ewing, Orbison, Messrs Fellie, Griswold and Morrison have spread a delicious fragrance of moral and spiritual instruction. Where the bitterness of religious controversies had sown discord between one sect and another they have created mutual concord; where knowledge existed in its incomplete form they rendered it complete

they rebuked false patriotism and pointed out the path that leads to national greatness; they extolled virtue and put down vice. They have held before us the fruits of peace and have always helped us in our personal troubles. Nor have they neglected our material interests in the shape of University education; and as the rising sun dispels the darkness of the night so have they little by little driven out the darkness of ignorance by educating their students in those

arts and sciences for which the West stands pre-eminent. They have by their strenuous exertions raised this College to a height of literary excellence that makes it unrivalled in the whole of this province. Year by year they have sent into the world graduates and undergraduates superior in number to other Colleges, some of whom have brilliantly distinguished themselves in University Examinations. Such has been the work they have been doing in our midst

without any reward or remuneration. We are constrained to say that the introduction of Christianity in this country is helping to dispel the darkness of ignorance and is elevating the condition of our country. All the religions of India have benefitted vastly by coming in contact with it and by assimilating that civilization which Christianity has brought in its train. Sir, we are deeply grateful to your country which has by the sacrifice of men and money helped India

to raise herself somewhat in the scale of nations. We welcome you in our midst and may you to carry with you, when you return home, a grateful sense of our remembrance and tell your people to continue to help a country seeking enlightment and regeneration

We beg to remain
Hon.d Sir
Your most obdt servts.
The Student of the
F. C. College.

RECEIVED
MAR 8 - 1898
MR. SPEER.

# SKETCH OF THE LIFE OF SHOSABURO AOYAMA.

Written by Himself.

I was born January 4th, 1843, at Okazaki a city in the Province of Mikawa. My fathers name was Mokuemon Yamaji and my mother's Tayo Yamaji. From generation to generation our family served the feudal lord (of Okazaki) and my father for a long time acted as his deputy. I was the youngest of seven sons. When I was eleven years of age a relative named Aoyama, who had no son of his own, adopted me (and I took his name). According to the custom of that time I devoted myself diligently day and night to the study of literature (Chinese and Japanese) and military art. Being naturally dull however my progress . Every night my mother, while occupied with her household duties, required me to read a primary history and herself told me about the heroes of ancient and modern Japan and taught me the duties of a warrior (samurai) and endeavored to cultivate in me strength of will. Although adopted by the Aoyama family and often visiting them I continued to reside with my father and mother until I was sixteen or seventeen years of age.

When Commodore Perry came to Japan I was about ten years of age. His coming awakened the country as from sleep. For more than two hundred years there had been a period of peace but now the weapons which had long lain hidden away in boxes were brought forth and there was a revival in the study of military art. There was likewise a revival in letters and Chinese literature became very popular but my inclinations were not toward literature for I wished to serve my lord as a soldier. I became proficient-excelling especially in the use of the spear and in artillery practice. At the age of twenty however the new methods of foreign gunnery were introduced much to my dissatisfaction (for I held to the old) and I remonstrated with my superiors. They however explained to me the short-comings of our own and the merits of the new and told me also about the real conditions of our own and

tion of foreign countries. I was greatly interested and from that time became a zealous student of foreign gunnery. I also devoted myself to the study of foreign science and among other books "Natural History" and Elementary Physiology" written by Mr. Hobson, a missionary to China, [illegible]. At the end of these books there was an account given of Jesus Christ and the [illegible] and power of the Creator was described. This I read repeatedly. It was easy to understand about the Creator but I couldn't understand the least bit about [illegible]. At this time the feeling against foreigners was in [illegible] principle subject of discussion was the driving of them away and the closing [illegible] them of our harbors, and hence even those who read such books as I have mentioned were persecuted. But the current of events was too strong for the conservatives. Civil war breaking out, I was then twenty-three or twenty-four years old, the ancient weapons of Japan quickly proved inferior to the better [illegible] ens and wonderful changes began to work in everything. At that time I was sent to Kyoto as a military officer to arrange for sending forward artillery in the war with Choshu (Yamaguchi). While I was staying there I was promoted to the position of diplomatic officer (in dealing with other feudal lords). I thus had an opportunity to greatly increase my knowledge for I met many famous military leaders and visited the domains of other feudal lords. Heretofore I had ~~spent~~ spent my whole life in Okazaki, and my knowledge of other parts of Japan was quite limited but now I came to understand the condition of the country as a whole. At this time the situation changed rapidly and battles being fought at Kyoto and Fushimi the Shogun was overthrown and the Mikado was restored to power. (Meantime) I had been cast into prison for opposing the government and there I remained until the war of the Restoration was ended. (The feudal lord of Okazaki was a supporter of the Shogun but Aoyama evidently sympathized with the Mikado and hence was cast into prison by his feudal lord and kept there un-

til the triumph of the Mikado's sympathizers compelled the release of all such prisoners.) While I was staying in prison I pondered deeply over the question as to whether it was possible to harmonize Confucianism with foreign science so that both could dwell together in the land. But the course of events was so rapid that it seemed that not one old thing was going to be left and I searched in vain for some foundation principle that might serve as a guide for the mind of the new Japan. I thought that possibly in the systems of foreign countries there might be something similar to Confucianism but I couldn't find anything.

In August 1867 I was released from prison; But my troubles were not over; I had had much trouble from my childhood; trouble in connection with being adopted into another family; trouble inherited from the new house into which I had entered. Then when I was cast into prison my allowance was reduced and when released I was in great poverty. (Samurai received an annual allowance of so many Koku of rice from their fudal lord.) In 1868 however the old officials were all dismissed and those who like myself had been in prison came into power. So the despised theorists became the high officials. The government in my feudal lords domain was now exactly to my fancy and I considered that the time had come when I could put into practice the new knowledge which I had gathered. But much disappointment was the result for the most part. Just at this time there was published the translation of a book called "Self-help", by Smiles; In this book there was written much about missionaries and the deeds of heroes which I greatly admired. I read it several times searching especially for the fundamentally different point of view which evidently distinguished the West from the East. At this time I was commanded to lead back to Okazaki the samurai who were gathered at the residence of my lord in Yedo. This gave me my first opportunity to visit Yokohama, meet foreigners and utter freely my inmost feelings. Then it was that I was told that Christianity is the foundation of Western civilization. With that began my desire to study

Christianity.The national law however still prohibited under the severest penalties any such study and as there were no books I could not do anything.Nevertheless I fairly hungered and thirsted with my desire.It happened then that one of my friends who had been to America and Europe returned.He had with him a Chinese translation of the New Testament and he showed it to me.Then I told him what I wished to do and my desire to possess the book,whereupon he gave it to me with pleasure.I was delighted and read it many times day and night.But the principle of it was entirely beyond my understanding and I felt very foolish because I could not understand it and many times I cast it aside but always took it up again.As I think of it now it seems like a dream.The Cross of Christ was a special stumbling block to me and as a soldier I was greatly dissatisfied with the timidity of the disciples.I continued to read the book over and over for four years and gained no light.I wanted to read the Old Testament also but could not get one.

In 1871 the Daimyates were abolished and the present system of Prefectures was established.(This deprived the most of the samurai of their support) Most of my friends got some government positions and went away and it was necessary for me to find something to do.So I decided to go to Tokyo with my family.It was now the summer of 1874.It was at this time that I first began to try to pray to God secretly.I read books on the Evidence of Christianity and the like and I began to venerate God. My main purpose in going to Tokyo was to obtain a chance of studying the Bible and,as I already had three children,to give them an opportunity of being educated in the new knowledge and to bring my my whole family under the influence of the new religion.When I first went to Tokyo I was introduced to Dr.Thompson by the same friend who first gave me the New Testament.I told to him my hopes and expressed the desire to become his pupil.He treated me with great kindness.After that every day in company with four or five friends I studied the Old Testament at his house.On Sunday I went

to church with my family and studied the Gospels of Luke and John with Dr. Verbeck. I felt I was beginning to understand their meaning which is that Christ with a nature which is both human and divine is our great Saviour. I soon asked to be baptized and was baptized by Dr. Thompson. My old friends sought to persuade me to get employment with the Government but Dr. Thompson told me it would be a difficult thing for me to keep the sabbath holy and if possible it would be better to seek some other livelihood. As my allowance as a samurai was still coming [illegible] engaged to Miss [illegible]

[illegible] I studied the Bible and began to tell others about the [illegible] [illegible] 876 the theological school was established and I studied there for over two years greatly to my benefit. I was shamefully slow in my spiritual development. I found it hard to believe in miracles. I thought that God was not above the reason and indeed that God and reason were almost the same thing. But I did not wholly reject them-I looked upon them as historical events and waited for clear evidence that would allow me to wholly believe. But in the unknown time the Holy Spirit was sent. [illegible]

I had a great struggle too with my old habits. We began family prayers. The children grew in knowledge. My own weakness and the power of old habits were revealed to me continuously-night and day. Nor had I any power to overcome them-any power of my own. I was in great distress and could only exclaim: "O wretched man that I am!" As I look back to that period I feel it to have been the period of my greatest suffering. Though I believed in Christ I did not receive His full light. I saw the dim light in the far distance. Though I was reformed I sometimes felt hypocritical yet I believed that God would surely help me.

For five years after I was baptized I preached the Gospel within and without the City of Tokyo. In the spring of 1878 I was told that Shim-

onoseki was to be made an open port. It was therefore my desire to begin to preach the Gospel in that place and with my friend Mr. S. Hattori I pledged myself to that work and in April of that year we proceeded to that place. As soon as we began to preach there arose a bitter persecution and we had no place in which even to stay. But in the midst of the persecution and in a short time many [illegible] Christians and at various places around about there were enquirers so that on Christmas 1879 we were able to organize a church. Mr. Hattori then went to Yamaguchi and Mr. Takeshima coming to the field the Gospel was preached in Hiroshima, Yanagawa and Kokura. As I had been ordained before leaving Tokyo I went about from place to place baptizing the converts. In the Spring of 1881 there was a revival in Tokyo and Yokohama and some Christians coming from there we held meetings night and day. I also recievdd the blessing of the Holy Spirit and from that time I was full of gratitude.

In the Spring of 1883 my wife who had been bedridden for five year died leaving six children so that both within and without my household I was made to suffer but the Lord made it all work out for my spiritual good and led me in the true way.

Afterwards I became the pastor of the Yamaguchi Church and at that time there was an attack of the New Theology and it seemed as though the Churches in this region and myself as well would be overwhelmed but we withstood it and made firmer the foundations. It was a great benefit to my faith but there were many among the Christians who never recovered.

I have spent 19 years working in this region: 11 years at Shimonoseki and at Chofu, 3 years at Yamaguchi, 1 year at Yanagawa (Kyushu), and 4 years at Tsuki (Kyushu). During that time I have enjoyed the sympathy of Dr. Alexander and he has done many favors to my family. I have had twelve children, by my first wife xxxx seven and by my second five. By the grace of God 10 are still living. The eldest son has graduated at McCormick Theological Seminary and is devoting

his life to the Gospel ministry. I rejoice in this. Dr. Alexander was a great help him. I rejoice too in the fact that my eldest daughter is the wife of a

.

As I look back over my life I feel that I was chosen by the will God, redeemed and consecrated by the precious blood of the Lord, and was made servant and prisoner of the Lord. My joy in serving the Lord without fear is changed into overflowing gratitude. I am not looking back but keeping my eyes in front I press toward the goal.

It is plain that wonderful changes have taken place in Japan since the introduction of Christianity but the changes are so various and the causes so mixed that it is hard to say that Christianity is the sole cause. Nevertheless that it was a most important cause all must admit. Of course for the most part Eastern customs are sprung from Confucianism and Buddhism: such for example as the honoring of men and despising of women and the division of society into ranks. But evil customs in Japan are being gradually rooted out. If it is asked why they break with old customs so readily the answer is that they realize that this must be done if Japan wishes to rival civilized countries of the West. Feudal government has been abolished and Constitutional government established in tis place with good effect. In the homes of the people the rank and relations of man and woman are improving. It is impossible that educated women should be treated with contempt. There are two things however which are not yet established: first the destruction of the customs characteristic of people of high rank; and second higher education among women generally. But it is clear that these will gradually improve. Thus the people are coming to look upon these various changes as evidence that Confucianism and Buddhism are losing their power. The new wine will not be put into the old bottles. The old house has to be broken up in order to build a new one. If they wish to associate with foreign peoples

on terms of equality our customs must be made to conform with theirs. Now if the many changes be examined carefully and traced to their source it will be seen that they all spring from ideas revealed in the Bible. So the people in our country must come to Christianity in the end. Many amongst the learned men, the statesmen and the business men often confess this. These people however are in no haste or anxiety for their own salvation; they favor their wives and children becoming Christians and the country as a whole becoming Christian. Thus Christianity has been preached among the Gentiles and they believed it. One is surprised therefore at the smallness of the Church but there are reasons both within and without for this state. Within the Church they still depend too much on the reason and knowledge of men and not on the power of God, and the poison of the New Theology is still at work. There are other causes which I will not mention but I believi in the final victory of the cross. I pray especially for the outpouring of the Holy Spirit upon the churches of this land.

Please pardon the confusion of ideas and the brevity of this sketch of my life

Shozaburo Aoyama.

[illegible] Young Man [illegible] [illegible]

[illegible] [illegible] Preacher

I am a Confucian scholar. I was proud of my Chinese scholarship. Also I was a fortune teller and had [illegible] of [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the [illegible] of [illegible] years. One day 4 years ago Mr. Moffett presented to me & gave me a book of Matthew's gospel and I read these books at home for days, while I was [illegible] the 13th [illegible] the 5th chapter of [illegible]. After that I went [illegible] to Mr. Moffett [illegible] and asked him the meaning of [illegible] in the Bible [illegible] which I [illegible] understand. I am very grateful to Mr. Moffett because he [illegible] [illegible] [illegible].

I found every one a [illegible] but I am worse than others because I was a fortune teller and deceived people. [illegible] I believed [illegible] Christ [illegible] [illegible] even though heathen [illegible] [illegible] by [illegible]. Christ died on the Cross for the world. [illegible] has been

I blame the people who beat and revile me. As I prayed for my enemies and loved those who hate me. After Mr Moffett left for his own land, Mr Lee has come and loved and helped me like Mr Moffett. Mr Lee has taught me 3 kinds of duties. Prayer, Preaching and Meditation(?) Now my parents and brother, wife and children, all believe in Christ. So my days are full of joy. But I want ~~to~~ we should be diligent not to fall into temptation and sin.

I beg you to pray for us every day that we may serve well.

The story of Song In-se who lives in Whan-Chu of the ministrances of Hong-Yang of the ... of Tjung-chu, in which he tells about his life previous to and after becoming a Christian.

Being from my childhood was fond of studying I studied the false Korean doctrines, but never followed the teachings of neither of them and had been drinking, gambling, and generally very wild. Once while visiting a Christian friend of mine I asked him what business he had to spoil people with that foreign doctrine while there were so many good Korean doctrines, and of what use was it to him to throw away Confucianism. Abusing him thus I left. Afterwards I went once to the Christian preaching house with the intention of abusing the foreigners, but was received there very cordially. Being in a very embarrasing position I tried not listen to the preaching but looked over the books that were on the table and found that they were works that I never saw before and were written for the purpose of deceiving people and to making them become Christians. I took three of those books, but expecting to be ridiculed by other people put them away without reading. In June 1892 while

the rainy season being once very lonesome I thought of a Christian books and read them. I easily understood what there was said in them and thought that every thing was right. ~~But~~ Thus I became much interested in Christianity. Once ~~I met~~ a teacher ~~of Cha-ryek~~ of "Cha-riok" a science which teaches how by the use of certain medicines to obtain supernatural strength, such for example as to be able to jump over the highest house! called ~~on~~ me. He said that the Christian doctrine was quite useless and proposed that I should study "Cha-riok." I thought it would be worth while to try and on asking how long it would take ~~to~~ I learned that a smart man it does not take any more than a week otherwise two or three weeks. I decided to try it for a week. At the ~~time~~ end of that time I began to feel as if I obtained so much strength that my body was lifting up itself from the ~~floor~~ ground and moving about in the air. Thus getting the impression that my teacher was right I continued my studies for ~~two~~ weeks more, at the ellapse of which I really began to feel as if I could move mountains and jump over oceans. I have to confess though that in a short time I was forced to find out that all this was nothing but imagination, and so

I returned home. Soon after that a Christian man by the name of Kim- ~~Cha~~ Lok- Chin called on me and telling me about God and about Christ said that if I did not repent on my sins I should have to undergo an everlasting punishment. I was frightened and since that time I believed in the Lord, ~~and~~ began to preaching to others, ~~I thought that~~ and was going in my belief. The Magistrate of my city was persecuting Christians and so I had to leave there and came to the Pyeng-Yang, Christians ~~entering~~ the church ~~there~~. ~~Mr.~~ There were several other Christians who ~~saw~~ me away from persecutions. Mr. Moffett gathered us once and giving us a very good lesson from the Bible set our minds at peace. In the spring of A.D. 1895 I began to feel God's call and my duty to go to my native town and preach the Gospel there. Being ~~Becoming~~ jealous of the growth of the church I preached to every body and on Sundays held meetings reading and trying to explain the Bible. The pastors of the Pyeng-Yang Church, Mr Moffett and Mr Moore, invited ~~chose~~ me to come to the Bible Class held in Pyeng-Yang and so my knowledge in the Bible grew more and more and my faith became stronger and stronger. I was very much troubled that my parents and my own family did not believe, but the loving Lord heard my prayers and ~~now~~ ~~my~~ our whole family repented on their sins and were new born to become God's

children. It is impossible for me to tell ~~long~~ fully about ~~what~~ ~~about~~ all what the Lord ~~did~~ has been doing for me in his lovingkindness, therefore I tell only very briefly about it.

اداره تلگرافی دولت علیه ایران

از ۱۲ بعد ۱

| نمره | عدد کلمات | تاریخ اصل مطلب | | | الملاحظات |
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(27.—Message form, transmitted).

도션국、평안도평양、녀교회의셔。 이미국、
녀교회의、문안하옵ᄂᆞ이다。
하ᄂᆞ님의、불음납고그리스도、죵된、안거랑、
은 미국、여러녀교회、누이님、한데、하ᄂᆞ님의은
통과셩신의、더헤춍명을、힘닙어、치평하
시기을、밧아、옵ᄂᆞ이다、우리녀교회여、너부인
과、노부인은、하나님、ᄉᆞ랑하시무로、평안ᄒᆞ
노니、감ᄉᆞ한、말ᄉᆞᆷ다할수엽ᄉᆞᆸᄂᆞ이다、미국
여러교회의、ᄌᆞ랑할거슨、하ᄂᆞ님께옵셔、
우리도션을、불샹이보시와、주의、도리을、만쳐
ᄉᆞ나희、한데게리치시와구원어는길을、엿께하
시고、두셰변ᄉᆞ랑하시와너부인、한데뭇시을、주
여열심으로、젼도하게하시고、진실한마음주여、
기도하여기도디로、녀교회을、일누워주셔시니、
만져는하ᄂᆞ님을감ᄉᆞ할거시오、둘쳐는、귀국
본회을의서、진실이기도하신덕이오、셰쳐는、
너부인의、곤고하심이、올세다、쇼한귀국본회
을、깁축할거슨、우리연약한조션을、ᄉᆞ랑하시와、
녀목ᄉᆞ한분을보니옵시니、할난엽시、깁
ᄉᆞ하옵ᄂᆞ、그려나、귀국본회의셔、구주의ᄉᆞ랑
하시는마음을가지고、도하여、쉬시、혐엽시、교회
하、거룩하게、되기을、아면、또한、셩부셩ᄌᆞ셩
신님은덕이、귀국녀교회의항상、이、긋을밧아
옵ᄂᆞ이다

구주강셩일쳔팔빅구십칠년

Blind man's lines to the Chke. woman at home.

[illegible]

[illegible]

[illegible]

[illegible] 40

[illegible]

조션평안도평양한쳔사는솔년에처음일과지금
예수밋는말이라
근본무식하나, 공부하기는마음의조화ᄒᆞ며, 본국의잇난,
이단지교참된교아니올다, 공부하여보와서나, 하나도셩공치못ᄒᆞ고
마음의갑갑하여, 술도먹으며, 잡긔도하면서, 세상의쓸되업
는사람이되여, 세월을보내더니, 할우는예수교하는사람을
ᄎᆞᄌᆞ가셔, 문답할ᄯᅢ의, 이예수교은, 우리동양사람을의혹하
게하는교요, 우리조션을유익할건아니니, 조디는무슨은젼을,
만히바다셔뒤쳔ᄒᆞ여냐하고, 예수교을, 또, 네가, 예수교하는사람의게젼도ᄒᆞ
긔을, 우리조션의도, 유도도잇고, 신션되는, 노ᄌᆞ와, 부톄의도바, 만히

이는데、외이셔영국、멸망할꼬을비와、다른사람갓지멸망케하

녜냐、하며、부수히핍박하고、세상사람을만나면、주의꼬을、훼방

하다가、몃날후의、다시성각하되、세양사람을、핍박고져하며、

회당을、츳고갈세의、술을깐하빽고、회당을、둘려가며、예수

꼬하는、여러사람이、나와셔、반가이마즈며、다시젼도하여도젼도말

은、듯지안코、셔양사람잇는꼬슬、춧즈가셔본즉、제상의보지

못하는괴괴한、인물이이것는듣더가셔、인스한후의、열난깐문

답하며본즉、조션말을、아지못하니다셔칙방의、나와셔、본즉보

지못하든칙이만흔지라、칙、내더꿀、욕심외、예수을、넛갓소하고、칙

을、부탁하니、한분누가복음과、냥우상논과、전도답과、합하

여, 셰권 칙은, 가지고, 집으로, 도라갈셔의, 셰상사람 보는 갓, 두려워
하여, 감초와, 가지고, 집의가셔, 칙을 보되, 상대라, 쓴거슨, 보지 안
코, 메날을 보아도, 듯슨, 한나도, 알수업셔, 칙을 버려두고, 다시 몰
속의 물이는데 셔다가, 구주 일쳔, 팔빅, 구십, 이년, 칠월의, 장마
가, 되여, 심심하고, 갑갑하여 다시 그 칙을 볼셔의 는 상대라, 는거슨 보
나, 물너가, 열니면셔 마음의, 죄을 셕각하고, 웃던 동하여 끈칠마
음, 날노, 간절 하여더니, 할으는, 체력 힘비 논밭 공부 시는, 션싱이와
셔, 찻거놀, 파초인ᄉᆞ 한, 후의, 쳐려 션싱의, 말이, 그대의, 소문을
들은즉, 구대가, 공부을, 면히 하다가, 하남돗 쳥끔 치, 못하고, 셔학을,
한다, 하니, 하매 엿, 졸은 말씨나, 하거놀, 너가, 과연, 글려 하엿이다, 하

의

나、그션싱이、말하되、부여슬、공부하여 너냐、하거놀、대답하되、
처음은、이보(귀신이갈은 이친단말)을、하다가、셩공못하고、다시、온신변화(이몬)、
(이것도하고 져것도하는말)엽하는、공부을、하다가、그도、셩공치못、하며、마음의、
답답미망、하다가、하ㄴ님의、소망하심을、넘여、하ㄴ님아、달녀、예수
복을、공부하노라、한즉、그션싱의、말이、당초、공부을、밧우하지
못하여스니、사람이란거슨、환골、탈태(육신을곤치는듯시다)을、한연후
야、무슴공부던지、셩공하기가、쉬운지라、하면셔、셔학온당
초의、아니할거슨、한다하며、부수이、훼방하되、니가、그말을、조
와、아니、하나、그 사람이、거져가고、다시、수일후의、나의친
고을、달리고、와셔、셔력공부을、하지 쳔하나、말이、나든

어、보조、하고、엇더다、하면、셩공이、되너냐、한즉、션싱의、말
이、지혜가、조흐면、칠분이、되고、(칠분은 한주일은) 그다음、사람는、두칠일、
이오、또、그다음、사람은、세칠일이오、또、그다음、사람은、네칠일이
되너니라、하며、그밧게、작뎡이、업다、하며、내셩각의、대、혹하여、두
여칠번(일)、하고、아니하기、다、하고、그뒤의、주의、도을、비판하고、그션싱을
조츠、산의、들려가、셩공부(취난)을、한즉、연셜、션말、리가치、몸이、셔던
리며、혹또、기도、하나、마음의、셩공、할、셩각이、겁나、열심으로
공부을(하기)、세칠일이、되도록、조끔도、힘、쓰지、아니나、고、마음의、
는、산을、안고、바다을、건너듯、하여、시험한즉、공연한、마음
뿐이며、그제야、마음의、헛된거슨、살고、속은、거즛(마음)이、원통、하

여션생을 바리고, 집의 돌아와셔, 주의, 공뇌은, 생각지 안코
공연이 속은 거슬, 원통히 더니, 할는 예수의 분도한 셕계진
이가 와셔, 다시, 하나님의 덕과, 주의 디 안 속죄한, 거슬, 세세히
말하며, 그때까 하나님압헤, 죵시 자복지 아니면, 보는, 셰상의
영원한, 형벌을, 면치, 못하리라, 하미, 그 말을, 듯고 마
음의, 두려워, 하며, 원통히, 하나, 한셕진이가, 다시 말
후되, 두려워, 말나, 하나님은, 호생지덕이 잇스니, 주복하면
죄는 다ᄉ하고, 복을, 면히 준다, 하니, 그쎄 부려, 하나님쎄 자
복하고, 주을, 밋으며, 주일도 직히며, 젼도도 하여보며, 밋
는 마음이, 날노 견실하여 가더니, 마귀가, 또 스리하미, 회

은、혜티고쳐、부끄믄、관장을、꼬주、하며、연약한、교우을、
핍박하니、그뒤의、죽을줄노、말고、명을、도망하며、비리져리、
단니가、다 교회、소문을、듯든 쥬、한ㄴ님이、보호하셔 다、
쥐의、권세을、끼치션、말을、듯고、회당을、추즈가니며、목
사가、여러 교우을、달티고、핍박하든거슨、뉘토하느라、고、
고뎌의、셩경가온데、마태오장、삼졀노、십이졀ᄭᆞ지、보고、
십、소도 십이장 일졀노、구졀까지、보고、연설、하며、마음
의、역설도 하고、하ㄴ님의 권능도 한、복하나、마음의、미듬은 견
실치、안코、의심나한、라 이게가 더니、주일쳔、팔빅구십오
년、봄부터、하ㄴ님 셰옵셔、다시 불을 시사、한 쳔 사람의 갈

리, 치는직분을, 주시와, 주의, 복음을, 젼파코져, 하는
마음, 간절하며, 만나는살람마당, 젼도하여ᄯᅥᆫ니, 하나님,
이, 그고들, 사랑하사, 교회을[illegible]은부쳐주시며, 주일마당,
회당의회셩경을, 공논하다가, 본회당마목ᄉᆞ뇌,
나목ᄉᆞ가, 날은, ᄉᆞ경회의, ᄲᅵ여뎡하길니, 드려가이십일
공부을, 하여더니, 하나님의, 셩신이, 춍명을, 여러주
ᄉᆞ, 죄악가온데이스면, 영원한, 형벌을, 바든줄알고, 은
총을어드면, 영생의복을, 바들줄알마시나, 본집안,
부모며, 쳐ᄌᆞ는, 주을, 아지못한거는슨, 셩각하니, 밤낫, 근
심이되며, 하나님께, 거도하기을, 온, 집안, 식구가을갈

화하기을, 밧아옵셔나, 인조, 하신, 하나님께, 옵쇄, 은

혜을, 만히주셔와, 부모쾌조가, 따, 제몸의죄을, 알고, 왼

통하여, 접만의 공경하는 비구신을, 바리고, 지금은

놉흐신 하나님의, 빅셩이 되여 그녜. 하나님이 불으

시지아니면 엇지고주든때을 회기하여보

지금, 은헤넘은거사, 만흐나다. 말할수 업셔야, 진실

노만는, 때을당여가지, 말숨, 합네다.

압의는, 니가, 하나님을 때위하야, 지금은, 소관하셔 는아단

니, 된줄, 밋고, 니가, 세상을, 또한, 사랑하고, 불상이, 네기고

진실으로, 권도하기을, 힘쓰고,

이의은、셩신이끌려치며、오난시와뎐당도잇고、더욱
도、이늘줄노、아오어、주의말숨되로어린아히되기
을공부합네다、

Long

[illegible]

Mrs. Widow Long.
Three Dozen.

호셰 황휘도 츙졍신 븐 돈수 ᄌ졔면 호
옵고 미국사ᄇ 자모쟝둘에 금은 볼
니 옵ᄂ니다 져 ᄂ 규문에 셩장ᄒ야 니
ᄃ 부인을 사지 못ᄒ고 보고 부르네게
의지ᄒ와 나비 존상시니 되도록
문박게 나지 아니ᄒ옵ᄂ 조션을 법으
로 힝ᄒ 셜ᄂ 엇던 사람에 유혹에 셰져
실션되ᄂ 공부라 ᄒ고 이의 셕은 망ᄒᄂ나
셔옥왕이 ᄃᄒ고 또 모든 별을 쉬ᄒ에 유식
ᄒ라 사고 셩을 만희 ᄒ옵고 모늘 벌어셔
을 ᄂ코 졔 사ᄅ에 거도 ᄒ시을 여터 희을
나의 지 입슨셰 월을 보ᄒ며 칠셩 방젹을
ᄒ야 셩마 ᄒ야 셰월을 보니 ᄒ며 죄ᄒ야 죄
을 빗난 즁을 을 ᄃ달ᄒ 쥬야 양쳔 당스
일년이 하날 아바지셰 씨ᄉ 스도로 이ᄂ
을 부ᄒᄂ 사랑ᄒ소 풍편에 생명을 의더
보옵고 졍을 부터 슬피 울고 상졔님셰 괴
도을 자ᄒᄂ ᄒ옵고 셩착ᄒ죽 사흘을로
육신부모을 불효ᄒ올 뿐더러 ᄒᄂ님 아바
지셰 불효ᄒ 박ᄃᄒ여 삼부 직시로 천ᄃ 치
아이로ᄂ이 ᄉ 비 경단 어ᄃ을 방에 더ᄒ고 지시

안이로소이ᄭᅡ 미쳔ᄒᆞᆫ 여ᄅᆞᆷ밤에 더러온 계시
져신에 무셔ᄂᆞᆫ 아시 못ᄒᆞ다가 날마다 발ᄉᆞᆺ
ᄲᅥᆫ 더러온 죄ᄒᆞ시다 복다곤 어인 아희 부모을
일코 그유리ᄒᆞᄂᆞᆫ 자모를 차즌 듯이 쳬도씨
텬쥬 ᄭᅮ윤을 을 빈 마ᄋᆞᆷ으로 ᄯᅥᆫ 날 방ᄒᆞ여 ᄎᆞᄌᆞᆷ
을 모아 놉나이다 ᄒᆞᆫᄂᆞᆯ 아바지 셔졔 이러ᄒᆞᆫ 명ᄒᆞᆫ
울다시 찻게 ᄒᆞ여 쥬옵시ᄂᆞᆫ 사랑ᄒᆞ신 외아
달을 셰상에 ᄂᆞ려 보내시와 졔 악ᄒᆞ고 더러온 ᄆᆞᄋᆞᆷ
죄 블 닭 ᄃᆞᆷ ᄒᆞ여 실 ᄯᅡ 가ᄉᆞ에 멀 헤일을 ᄒᆞᆷ
여 영셩수되 봉이 감츅ᄒᆞᆫ 논 ᄆᆞᆯ씀을 ᄯᅳᆺ향
으로 중ᄋᆞᆯ수도 엄곤 ᄆᆞᆨ스도리 목ᄒᆞᆯ수도 업나
니다 예수 사랑ᄒᆞ신 일은 졔 사ᄆᆞᆫ 번 죽어도
갑흔 ᄒᆞᆯ 슈는 업ᄉᆞ다 셩경에 말솜과 ᄭᅮᆨ사에 교
훈과 힘ᄒᆞ신 일은 ᄇᆡᆨ골에 셕여 엇지 안니ᄒᆞᆫ
오이다 왕사을 셩각ᄒᆞ온 일 장츈 몸을 ᄭᅢᆫ듯
세상 ᄲᅡᆯ니 사람에 ᄲᅡᆯ은 가ᄂᆞᆫ 되 ᄯᅮᆨ이라 ᄒᆞ던이
이제 결니 ᄶᅦ ᄲᅡᆯ니 ᄯᅩ로ᄂᆞ다 셩신님ᄭᅴ셔ᄂᆞ
ᄯᅡᆼ에 음 쉬도로와 이쳐 업ᄂᆞᆫ 갓 분이사 분멸ᄒᆞᆫ
놈중 셰상 상을 도로 멀ᄯᅢ 억조창생 외이도
이지 녹별 ᄲᅡᆫ ᄲᅡᆫ에 엇지 ᄭᅡ쎄지 안니ᄒᆞ나
ᄭᅡ아 ᄭᅮᆨ리 셩각ᄒᆞ여 도보ᄒᆞᆫ 숭배감ᄒᆞᆫ ᄆᆞᄋᆞᆷ

이지옥벌 ᄲᅡ서 엇지 ᄭᅢ셔지 안ᄒᆞᄂᆞ
ᄭᅡ 아ᄌᆞ리 심삭ᄒᆞ며 도불숭배ᄒᆞᆫ ᄆᆞᄋᆞᆷ
젼되게 ᄒᆞ엿도다 감사ᄒᆞ신 ᄒᆞᄂᆞ님께셔 보
편ᄒᆞ사 ᄒᆞᆫ 어셔 밧비 ᄒᆞ리기 바라옵나이다 그이
나쳐을 ᄒᆞᆫ날 아ᄇᆞ지께 특별 사랑ᄒᆞ신 줄
을셰다 ᄒᆞ나ᄂᆞ 다 졔평안ᄒᆞ지 수ᄒᆞᆯ너 못
ᄒᆞ며 교우가 비곰이나 더ᄒᆞ며 슈 이런 조
ᄒᆞᆫ 일ᄇᆞᆫ 셩샹ᄒᆞᆯ 슈 업ᄉᆞᆸᄂᆞ 이ᄌᆞᆨ은 ᄃᆞᆯ브
손ᄒᆞᄂᆞ 이스나라 노졔가 이곳에 와셔 뎐도
을 ᄇᆞᆫ회ᄒᆞᆫ 고발을 질ᄒᆞ며 이런 ᄃᆡ시 이ᄂᆞᄂᆞ
ᄒᆞᄂᆞᆫ 셔에 와셔 이런 경사를 보ᄋᆞᆸ니 뎐ᄆᆞ이
에 특별 사랑 안ᄒᆞ시면 졔가 평안ᄒᆞ여 ...
반열에 상뎨님께 은혜 받은 일은 니기록ᄒᆞᆯ
수도 업고 곡식ᄒᆞ와 ᄲᅡᆼ 못ᄒᆞ니 도기록지 못
ᄒᆞᄂᆞᆫ ᄒᆞᆫ 사ᄅᆞᆷ ᄒᆞᆫ 셰 아멘
졔가 간절히 ᄌᆞᄒᆞᆯ 때 시 미국 날에 ...
사셰 ᄒᆞ신 ... ᄒᆞᆫ 공부을 ᄉᆡᆼ각ᄒᆞ시와
항상 ᄀᆞᆯ 도ᄅᆞ옵셔 셩신ᄂᆞ ... 셔나 지안
키을 엄되여 ᄭᅢᆺᄒᆞᆸ나이다 아멘

THE BOARD OF FOREIGN MISSIONS
OF THE
Presbyterian Church in the U. S. A.
156 Fifth Avenue, New York.
P. O. Box F, Station O.

ارومیه

صاحب الشادوی زحمة

NEW YORK AUG 21 7 PM

Mr. Robert E. Speer
c/o Rev. S. G. Wilson
Urumia ~~Tabriz~~
Persia

در ارومیه

Via Berlin

27
XIII

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OFFICE OF SECRETARY.

THE BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE.

POST OFFICE BOX F,
STATION O.

New York, August 13th, 1896.

To the Christian Churches in Persia, India, Siam, China, Japan and Korea, ~~under the care of~~ which have been assisted by the Presbyterian Board of Foreign Missions.

Greeting:-

Grace be unto you and peace from God our Father, and from the Lord Jesus Christ.

This Board salutes you with fraternal affection as partners with our own churches in the same precious faith in Christ, as fellow-laborers in the great cause of the world's redemption, and as heirs with us of the glorious promises in Christ, which pertain to this present life and to the life which abideth forever.

The bearer of this letter is our greatly beloved brother, Mr. Robert E. Speer, one of the Secretaries of the Board, and highly esteemed of all our churches for his knowledge of the things of God, and as having much of that wisdom which is from above in things pertaining to the Church of Christ. He is sent by us at the earnest request of many of our missionaries, to visit some of the Missions where they are laboring in the Lord and where the grace of God, through the outpouring of the Holy Spirit, has abounded to the salvation of many precious souls, to the intent that he may furnish us with more full and perfect informa-

tion regarding the Lord's work in these lands. We commend him to your confidence and fellowship. He will assure you of our concern for your temporal and spiritual welfare; of our sympathy in the trials and persecutions which hame come upon some of you for the sake of your faith in Jesus Christ; of our joy in your steadfastness in the Gospel; of our anxiety to see your churches growing in numbers and gracious efforts and becoming self-supporting and zealous in the extension of the Kingdom of Christ among the unbelievers around you. A great portion of the world remains in the bondage of sin without the knowledge of Christ. It is evident that the Church of Christ is not doing its full duty to its Master's last great command, and while we at home are trying to rouse ourselves to greater zeal in fulfilling that command, we would stir you up also, putting you in remembrance of your opportunity and duty in this matter.

Mr. Speer will tell you of our unabated confidence in the missionary brethren and sisters who are working in the midst of you; of our earnest desire to promote and strengthen the various methods of missionary operation under their care; but he will explain, perhaps, some of the causes which sometimes render us unable to grant all that the missionaries urgently request.

We are confident that our Brother Speer's stay with you, though necessarily brief, will bring him much joy and be of much advantage both to you and to us; especially delightful will it be for him

and you to commune together as to how the life and salvation of our Lord Jesus Christ may be exalted in the earth, and how we, each and every one of us, may be made worthy of that blood which was shed for our redemption and the redemption of all the world.

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to Him be glory forever and ever. Amen.

John D. Wells, President

W. R. Richards
(per. B.S.)

T. Chu, promoted ten times on account of merit and ten times honorably recorded in the book of the Civil Officers, promoted by Imperial favor prest. subprefect in the province of Hunan, prefect of Kwei Yang Chow, district of Lin-wu, on account of this urgent reason give notice.

Be it known that the American Missionary, Lingle, has been coming here for several years to preach. Whether you became Christians or not. Every one can follow

his own convenience.
Hitherto there has been no offense or hindrance, but recently having & believing slanders & lies has caused trouble, as in the third month when some stupid people seized the opportunity under cover of darkness* and completely destroyed Li Pah Tai's house which was used as a chapel and then partially destroyed the houses of the Christians. This offense ought to be most severely dealt with but it must be remembered that country people have no sense and as this

*The trouble occurred at noon.

was the first offence they have been leniently dealt with.
On account of this all classes of people are clearly notified that America in all her commercial relations is a good & peaceable nation and that the missionary Lingle is also both heart & breath a peaceable man.
Therefore on this account Christians and others ought all live peaceably together.
Hereafter if any rascals slander and make trouble they will be arrested and dealt without leniency.
Let every one thoroughly

understand this
proclamation and
comply with it.

Let all know

The 22nd year of
Kwong-Sui
9th month and 13th
day proclaimed

A Proclamation

Past it up.

Clearly understand.

Copy of proclamation of official at Lin-wu Hunan. Issued in Oct. 1896.

欽加同知銜署湖南桂陽直隸州臨武縣事卽補縣正堂加十級紀錄十次朱　為

剴切曉諭事照得美國教士凌霄志來此傳教數年爾等從教不從教俱聽爾等之便彼此原無干碍乃近來聽信謠言妄為生事於三月間有等愚民乘其他往黑夜將伊所佃李柏太房屋壹所盡行拆毀並毀傷教徒房屋殊屬不諳事體本應從嚴懲究姑念鄉愚無知初次干犯寬免深究為此再諭諸色人等知悉爾等須知美國為通商和好之國凌教士亦心氣和平自應各敦睦誼民教相安嗣後倘再有痞徒妄行滋事一經發覺定卽會營嚴拿究辦各宜凜遵毋違切切特示

右仰通知

光緒二十二年九月　日示

告示

實貼　曉諭

W.H.L.

Mr. Robert E. Speer
18 Peking Road
Shanghai
China

일

사목ᄉᆞ 압희 드리오

졔가 본리 유도ᄒᆞ든 ᄉᆞᄅᆞᆷ으로 향
샹 ᄒᆞᆯ ᄒᆞᆫ 쳔셰를 가지고 놉흔 례ᄒᆞ
고 ᄉᆞᆫ졉치는 것과 풍수ᄒᆞᆫ 것과
ᄉᆞ듀 보기와 귀신 좃기를 됴와ᄒᆞ
는고로 다른 ᄉᆞᄅᆞᆷ들이 칭찬ᄒᆞ
더니 ᄉᆞ년젼에 마포목ᄉᆞ를 만
나보온 후 마ᄐᆡ복음 ᄒᆞᆫ 쳑 요한
복음 ᄒᆞᆫ 칙을 주면셔 젼도ᄒᆞ기
로 칙을 가지고 집에 가셔 칙을 보
다가 요한복음 삼장 십륙졀
를 보고 됴곰셰ᄃᆞ라 쥬일마다 듣
예와 마포목ᄉᆞ과 여러번 ᄯᅳ슬 뭇고
ᄉᆞ마목ᄉᆞ ᄉᆞ랑ᄒᆞ는 마음을 보니
엇지 감샤치 아니리오 ᄉᆞᄅᆞᆷ마다 다
죄가 잇것마는 졔가 죄지은 거시 뎨
일 만ᄒᆞᆫ 줄 아옵기는 졉치기와
풍수 보시와 ᄉᆞ듀 보기와 귀신 좃는
일이 다 죄인 줄 셰닷고 예수를

이
밋으며 맛기도 만히 ᄒᆞ고 췌방도
만히 드렷시나 마음은 항샹 평안
ᄒᆞᆫ지라 혹미 마절셔는 긔도ᄒᆞ되
예수씌셔 나를 위ᄒᆞ야 죽기ᄭᆞ지 ᄒᆞᆫ
셧거든 엇지 맛는 거슬 원통
ᄒᆞ다ᄒᆞ리오 ᄒᆞ여 항샹 핍박ᄒᆞ는ᄉᆞ
름 췌방ᄒᆞ는ᄉᆞ름을 잘되기를 빌
어주며 ᄯᅡ목ᄉᆞ 본국에들어가신 후
에 ᄯᅩ 래목ᄉᆞ씌셔 미우ᄉᆞ랑ᄒᆞ여
ᄀᆞᄅᆞ치니 셰가지 작뎡ᄒᆞᆫ 거시
긔도와 젼도와 공부라 지금은 졔
부모와 동생과 쳐ᄌᆞ 들이 다
우리쥬를 다밋ᄉᆞ오내 여옥 깃
부오 그러나 항샹 죄에 션질가
조심ᄒᆞ오니 ᄉᆞ목ᄉᆞ는 항샹
저를위ᄒᆞ여 긔도ᄒᆞ여 주옵기를
ᄇᆞ라오 아멘
리영언은 올내오 李鏞彦 上

평양사는 최기호는 본이 구셰에 아바
지 죽고 어마니를 셔ᄂᆞᆫ 밤 강산마ᄎᆞ
현 졀에 가셔 즁이되여 팔도로
유람ᄒᆞ기는 도를 ᄇᆞᆰ게 셔ᄃᆞᆯ은 스
승를 만ᄂᆞ 졍도를 구ᄒᆞᆯ야 하ᄂᆞ
죵시 션싱을 만ᄂᆞ지 못ᄒᆞ고 공
연이 허ᄒᆞᆫ 셰월만 보니고 도로
본향에 도[illegible]라와 쇽인되여의
술를 ᄇᆡ여 십여 년 약도 팔며 병
도 곤쳐 싱시ᄒᆞᄂᆞ지 조도업고 능
치 못ᄒᆞᆫ 업를 ᄒᆞ다가 미국 사ᄅᆞᆷ 병
다 술이 논것과 약 쓰는 법을 보고 마
음에 부글어우며 죄되는 거슬 셩
각ᄒᆞ니 쳐음에 부모를 리별ᄒᆞᆫ 죄
와 즁이되야 허다ᄒᆞᆫ 말로 셰상에 어
리셔ᄂᆞᆫ 사ᄅᆞᆷ를 쇽여 육신를 업[illegible]엽어
시 십여 년을 살마다스니 죄가 ᄒᆞᆯ량 업고 의
술로 사ᄅᆞᆷ 쇽여 지금 셰사다가 마ᄋᆞᆷ 계ᄉᆞ
년에 영명ᄉᆞ 칠셩뎐에셔 즁에 병를
보다가 곳씨 마목ᄉᆞ 홀와의 현과 죠션
사ᄅᆞᆷ 한셔진 셰사ᄅᆞᆷ를 마ᄂᆞ 젼도말
로 듯고 구셰진유ᄒᆞᆫ 칙를 마목ᄉᆞ 쥬

도듯고주쳬진쥬ᄒᆞᆫ칙를마목ᄉ쥬
며쥬를미듯타편ᄒᆞᄂᆞ우상예졀ᄒᆞ、
고불경을만이본고로죄ᄉᆡᆼ리를즉시
발리지 못ᄒᆞ고갑오년갓지 쥬를밋지
못ᄒᆞ여다가젼년ᄉ월예리영언를본이
친ᄒᆞ던이누〻이쥬를미더야얼어가지죄
를주속ᄒᆞ고령혼를주ᄒᆞᆫ다ᄒᆞ기예쳔
입고찰ᄯᅢ여마목ᄉ말이수년젼예
씨 를ᄉᆡᆼ여더니오ᄂᆞᆯ엄이나다ᄒᆞ여스
나글야도밋ᄯᅩᄆᆞ암이무건지 못ᄒᆞ여
쳡를어더자식나은쳐를발리고쳡를
과ᄒᆞᆫ가지로살작당되예 본쳐를너여본
신지이ᄒᆞᆫᄂᆞᆯᄯᅳᆺ밧겨나져불리,어집
를다불살나질ᄯᅢ예마음예쥬를밋
지못ᄒᆞᆫ거슨셔다아져를자복ᄒᆞ고상
뎨계기도ᄒᆞ여졔집만터고다은사ᄅᆞᆷ
예집이나타지말계 ᄒᆞ여쥬옵소셔
비어더니그지단ᄒᆞᆫ바람예 니집만
타고다은사ᄅᆞᆷ예집은타지안아스
니라엿상뎨님예 져능ᄒᆞ신권이
산이시면엇지이연신기ᄒᆞᆫ일이〻슬
이보고쳡는별리고도로본쳐ᄅᆞ가
치쥬를밋고형셜ᄒᆞᆫ형별를면ᄒᆞ
고영셜ᄒᆞᆫ복밧기를쥬야구ᄒᆞ더
라.

경상교수산과왕온에구기신산오부
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
소흐며승구서의소하수트며

평양표우산거광운미국계신사목
ᄉᆞ젼의젼후힝ᄒᆞᆫᄉᆞ젹을ᄃᆡ강기
록ᄒᆞ여올니옵ᄂᆞ이다죠션이라하
ᄂᆞᆫ곳은텬조로부터률법가르지
ᄂᆞᆫ션ᄌᆞ가만아겻만그법은쥰힝치
아니ᄒᆞ고마귀만놉혀절ᄒᆞ고부쳐
와화상을ᄆᆡᆫ드러복빌기을지금
ᄭᆞ지ᄒᆞᄂᆞᆫ디이곳의싱당ᄒᆞ여보

리은 하나님의도리와 명영을밧
아셰상의나샷오나시죠아당으로부
터짓는죄ᄂᆞᆫ너의아부지샤지나르렷
고하와로부터짓는죄는너의어마니샤
지이므러스나너의젼신이죄를씬가
온되별의계종이되여일흔좀을절
셩이라ᄒᆞ고마귀의자식이되여더나
나히ᄉᆞ셰의이므러홍역으로안띵

ᄒᆞ여판수가되엿스나부모가날마다
근심하며나히팔세가되도록걸으
다가판수을자자경문을리와야엽
이되깃다구셔전의보너니십여년공
ᄒᆞ며귀신을만히더ᄒᆞ고거복디갑을
위ᄒᆞ며ᄃᆞᆯ의가부쳬의계비러야신
령을가르쳐주어령한잠봉이된
줄을및어날마다기노ᄒᆞ더니눈스든

어리셕은남녀가날다려사귀도샂자
달나ᄒᆞ며병의셩ᄉᆞ도아라곤쳐달나
ᄒᆞ며복도빌어달나ᄒᆞ며니의말이거
즛아는톄ᄒᆞ되명지당단과길흉
화복을능히판단ᄒᆞᆫ다ᄒᆞ고무식
ᄒᆞᆫ남녀의돈을만히ᄲᅢ아샤술도만
히먹으며음난도만히ᄒᆡᆼᄒᆞ며ᄯᅩ다른
ᄉᆞ람으로ᄒᆞ여금거즛귀신도잇다

ᄒᆞ고지셩으로빌면복을만히준다
고갈ᄋᆞ쳣스나 송경이소경을인도
ᄒᆞ여다구령치의ᄲᅡ지계ᄒᆞ여스니
날과시로짓ᄂᆞᆫ죄가ᄉᆞ체셜이엿ᄂᆞᆫ
지라한날은친구송년셔가와셔예
수교를ᄒᆞ라ᄒᆞ미예수교은엇던교
냐므른즉하ᄂᆞ님을공경ᄒᆞ고귀신
을버리며죄를셰다라예수을미ᄋᆞ으

라ᄒᆞ미 현주교라비방ᄒᆞ고두어
날후에다시와서말ᄒᆞ기에분노하
여엇지ᄒᆞ야귀신을버리고남의엽
을죄된다ᄒᆞᄂᆞ노욕ᄒᆞ고보너엿
더니세번저와서 말ᄒᆞ여 갈오되예
수난하ᄂᆞ님의독생자로서천한
세상강림할새의食마다현명
을가지고나셔오곡빅과을먹으미

하ᄂᆞ님은공경치안이ᄒᆞ고헛된
우샹을위ᄒᆞᄂᆞᆫ가온ᄃᆡ임자운다
ᄆᆞᆫᄉᆞ람ᄭᅡ지거즛스로소게스니이런
고로구주가되여십자가의고형을
반드시근피을흘여죄을츳씻쳐스니
밋으면구완을엇을연이와이런말
을듯고도밋지아니ᄒᆞ면영원한형
벌을면치못ᄒᆞ리라ᄒᆞ기에마음

으로궁극히셩각ᄒᆞᆫ즉진실노가
히올흔지라마음의셔두려온셩
각도나고남을쇠긴셩각도나눈고
로례빈당의가기를허락ᄒᆞ미우
깃버ᄒᆞ더라잇흔날네빈당의간
즉셩경이란척을두고하난말을
드른즉니외젼후힝한일을말
눈디다만죄 본비라 집의도라

와셩각하미 일변무셥기도하
고 일변슬푸기도한지라 그러나
엽을견제하면주을줄노셩각
하고미귀가엽을지여주난줄
알아너비당의가지만기을작
뎡하여더나 숭년세을다시만나
가지안기로작뎡하여노라 한즉
도간젼하난말을듯고너비일

마다 단니며 찬미도 ᄇᆡ오며 기도

도드르니 졈〻 예닷는 ᄆᆞ음 날노

셔로 온ᄃᆡ 문득 마목ᄉᆞ 운맛나.

간졀ᄒᆞᆫ 이젼도 하난 말ᄉᆞᆷ을 듯고

몃기를 작뎡ᄒᆞ여 복과 거복과경

쇠을 다주어 보너나 부모씌 셔주눈

말ᄉᆞᆷ이 이왕의 못되게 굴든 거슬

안니ᄒᆞᆫ 을 킨는 울드나 너가네

업을가르쳐공경을바드려ᄒᆞ고
돈을드려진심갈역ᄒᆞ여비와준
엽을일도의전폐ᄒᆞ니녀갓ᄒᆞ믈
효가어더비스리오ᄒᆞ고날마당
옥을떠너가버러떽일수엽단
ᄒᆞ니다른ᄉᆞ람도이갓치교족ᄒᆞ
는지라마음이답〻ᄒᆞ여송년셔
세이말을ᄒᆞ면향샹ᄒᆞ는말이

두야모괴로ᄒᆞ며견듸고참으라
셩경의갈ᄋᆞᄃᆡ 공즁의서을보
라ᄒᆞ기에항상참아오나부모ᄂᆞᆫ
이ᄀᆞᆺ치ᄒᆞ기를잠시도마지아니
ᄒᆞᄂᆞᆫ지라 이렁칠팔삭은
견ᄃᆡ다가부모가ᄌᆞ논말이참
아녀를볼수업스나나가어더먹
으며예수교를ᄒᆞ라ᄒᆞ거ᄂᆞᆫ

슯프고갈졀ᄒᆞᆫ다경의이르믜
ᄒᆞ나님이저삼특별이졀을ᄉᆞ랑
ᄒᆞ사마목ᄉᆞ을다시보니며나시
텀가온디잇ᄂᆞᆫ말을듯고다리고
평양의와셔약방의뎐도ᄂᆞᆫ디
ᄒᆞ기로ᄌᆞᆫ시동산은약방의쉬
뎐도ᄒᆞ고그남아ᄂᆞᆫ항샹죵용
한곳슬차자무시로기도ᄒᆞ여갈

오되ᄒᆞ나님이며이죄인을블
샹히녁이샤무한이ᄉᆞ랑ᄒᆞ시고
죄를샤ᄒᆞ여주옵시고제부모
을블샹히녁이샤마귀을버리고
예수을밋게ᄒᆞ여주옵소셔민실
셥여번기도ᄒᆞ여고셩과시험을
이긔엿더니셩경이령혼의량
식이되사졈〻자무궐수가잇

눈가온ᄃᆡ 한갓자미는하나업ᄂ
의도리을셔ᄃᆞᆺ는자미와ᄒᆞᄂᆞ님의
젼능이계부모을감화하사ᄒᆞ되
파ᄒᆞ고예수을밋어곳곤하여가눈
것과허다ᄒᆞᆫ남녀의게베수의도리
을젼ᄒᆞᆫ는거시뎨일큰락이오
령ᄒᆞᆫ이어른이되눈리치라장차
발알거슨너몸의당ᄒᆞᆫ뎌모예

수의도리을 힝ᄒᆞ면 너가 예수안
헤잇고 예수가 우리 안헤계셔 텬당
의예비ᄒᆞᆫ자리라 셩경의 큰ᄯᅳᆺ시
요 우리가 힝ᄒᆞᆯ거ᄉᆞᆫ 예수너 죄을
담당ᄒᆞ여 십자가의 죽으셧스니
우리도 ᄯᅩᄒᆞᆫ 이거ᄉᆞᆫ 밋은우의 우
리가 주의 명ᄃᆡ로 남의 몸을 너몸
과갓치 ᄉᆞ랑ᄒᆞᆯ거시니라 은의

합한거슨 약한구장의잠봉을
곤켜스니 너마음의 나도잇갓지곤
치믈바라오다믄ᄉᆞ랑의계도
비련ᄉᆞ져젼조기을힘씨오
나제슷스로 일우기어렵ᄉᆞ오
너셩신의은혜와다만열미엇
기을바라옵고 마ᄐᆡ복음이십
오장의오쳔바든자와갓치즁

The blind, man

ㄴ임압폐지죠엇기를 아면

# 司師娘

史太太

月之初五日午刻敬治潔筵恭迓

魚軒

滬北
滬南公會拜訂
虹口

Mr. Wong on board

STEAMSHIP GAELIC.

June 1897.

謹詹八月初十日為姪孫有[illegible]授室潔治喜筵恭候

台光

鄭家禄載拜

真光書院 敬送

司先生

二

謹詹於八月初十日為姪孫有歆 授室潔治喜筵恭候

台光

鄭容祺載拜

(1)

# A Eulogistic Poem

To welcome Rev. Mr. Speer
Of the American Presb. Mission
to the Forman Christian College
Lahore

[composed by [illegible] Mohamad Yasin
student, B.A. Class.]

1. Why is it that upon this college has dawned to-day a season like the New Spring and that the assembly is at this moment filled with the fragrance of rosy themes.

2. To whose sunshiny presence can it be due that even the very particles of the earth here have been lighted up.

(2)

3. It is because our much respected Revd. Mr. Smith has honoured us with a visit, that streams of Light and splendour have been thus abundantly poured into this college.

4. This is that highly valued person, that c[illegible] ornament of many virtues, who is the Secretary of the American Mission Board.

5. How shall we, O you object of our admiration, sing out your endless praises: you are superior to many a man of superior gifts and more excellent than many a man of excellence.

6. How few do ever attain to this ability in such youthful years: how few are gifted like you with knowledge accompanied by humility.

7. Your virtues are being applauded on every hand, and the uproar of men's voices in commendation of your ability has gone up from the earth to the skies.

8. How shall it be possible for us to express what affection we cherish towards you and your Mission: even the hairs on our bodies are moved, as it were, to utter your praises.

9. So great and manifold are the blessings conferred.

on the Punjab by the American Mission that they are become favourite topics of conversation in many a family.

10. It is to the energy and sympathy of this Mission that we owe the very existence of our college, ~~which~~ a college which is rivalled and competed by no other college here to-day.

11. In Education as well as in morals has this college been pronounced as standing alone and unequalled, and in the

(5) University Examinations it has been taking the foremost place.

12. It is only a matter of yesterday that we won the much sought-for shield, which has assured all that in bodily strength and Athletics also this college is decidedly superior.

13. That it is impossible for us to recount all your favours is plain, but is'nt it strange that our minds are now being inclined to bring forward a reason for complaint.

14. While you have been conferring endless favours upon us, how can it be that we are now going to realise a withdrawal of such favours.

15. It is that we are going to be separated from Drs. Ewing and Orbison, even the idea of whose separation kindles our hearts, with the intensity of feeling, into sparks of fire.

16. So great and varied has been their kindness towards us

that each of them has become dearer to us than our lives.

17. The light-spreading presence of both of them is greatly needed amongst us, for the light of knowledge is yet very rare and limited in this Province.

18. We pray, therefore, that you will soon send them back to us, for our welfare is very much concerned with their worthy persons.

19. It is also for the welfare of our people

(8)

that you came from America, and we should feel highly grateful to you for this ~~new~~ kin additional kindness.

20. May you and your American Mission continue to live forever, even as long as the world continues to receive light from the Sun and the Moon.

— Dust
Broken Tea
1. Souchong
2. → Pekoe Souchong
3. No 2 Pekoe
4. No 1 Pekoe.
5. Broken Pekoe
6. Broken Orange Pekoe
7. Flowery Pekoe.

## Growth.

Young Bushes are planted usually 5' x 5' + allowed to grow untouched until the end of the 3rd year when they are cut back to 18" to induce a bushy growth below – fourth year they are tipped only – that is – leaf higher than 3ft. say, is taken off –

4th year the bushes would produce more constant growth, ~~then~~ and in the 5th & 6th year come into full bearing – i.e. say 6 to 8 mds (md. 80 lbs) per acre of "pucka" tea or 4 times that quantity of green leaf. – The leaf is taken off by women – the tender tip & 2 young leaves being plucked from each shoot – at the end of the day all the leaf is collected & weighed in,

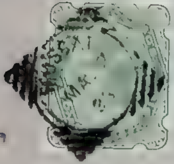
it is then taken to the withering racks - where it remains from 6 hours, to - as long as 24 hours - or even more, (according to the temperature etc) or until it is sufficiently flexible to pass on to the rollers - it is then rolled by machinery for 10 or 15 minutes & spread to ferment (or color & which it does gradually, from chemical action from dark green to copper colour. When sufficiently coloured it is then passed through

the drier at a uniform temperature of 180° to 210° - from this it is spread to cool, & then passed through again - (on some estates teas are fired once more before going to the sorting) it is then weighed - a loss of some 70-75% having taken place in the processes - and finally sorted by women into the grades mentioned by women - after this it is fired or "garped" & packed into chests ready for market.

Singapore 9th April. [illegible]

司露弼

To.



Robert E. Speer Esqr
Secretary
Board of Foreign Missions
of the
Presbyterian Church in the U.S.
156 Fifth Avenue
New York. U.S.A.

APR
18
98

اکلمات
Mots 6

نومرو
N° 777

طرفه یازیلان تلغرافنامه‌نك    طرفندن

Expéditeur *spaat* Adressé
*ahoke velle*

فرانق مرقم المقدار اجرتی اخذاولندی    سانتیم    غروش    پاره
Somme perçue F^rs *1* C. *25* P^tres ( P.)

سنه
Date *25/2/* 189

اجرتی اخذ ایدن مأمورك امضاسی
Signature de l'Em[illegible]

تأديه اولنان اجرتك اعادهسی حالنده اشبو علم وخبرك استردادی لازمكلور اعادۀ اجرت حقنده اولان مستدعياتده علم وخبردهكی نومرونك ارائهسی اقتضا ايدر مستدعيات تحريراً اولمدقجه ثمرهسز قالور .

Il ne pourra être effectué le remboursement que contre la remise de ce reçu acquitté.

Les demandes en remboursement doivent relater le numéro de la souche. Il ne leur est donné suite que si elles sont faites par écrit.

اکلمات
Mots 7

نومرو
N° 775

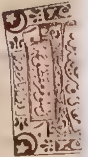
طرفه یازیلان تلغرافنامه نك ... طرفندن

Expéditeur Speed adressé à newyork inculas

فرانق مرقم المقدار اجرتی اخذ اولنمشدر (سانتم (غروش (پاره
Somme perçue Frs 16 C. 75 Ptrs ( P. )

سنه فی
Date 25/2/97 189

اجرتی اخذ ایدن مامورك امضاسی
*Signature de l'Employé*



تأديه اولنان اجرتك اعادەسی حالندە اشبو علم و خبرك استردادی لازمكاور

اعادۀ اجرت حقندە اولان مستدعياتده علم و خبردەكی نومرونك ارائەسی

اقتضا ايدر مستدعيات تحريراً اولمدقچە ثمرەسز قالور .

Il ne pourra être effectué le remboursement que contre la remise de ce reçu acquitté.

Les demandes en remboursement doivent relater le numéro de la souche. Il ne leur est donné suite que si elles sont faites par écrit.

کلمات
Mots 7

نومرو
N° 1776

طرفه یازیلان تلغرافنامه نك ............ طرفندن

Expéditeur ............ adressé

à michaster randall

انق مرقم المقدار اجرتی اخذ اولنمشدر (فرانق (سانتیم (غروش (پاره

Somme perçue Fr 16 C 75 P^trs^ ( P. )

سنه فی

Date 25/12/97 189

اجرتی اخذ ایدن مأمورك امضاسی

Signature de l'Employé

ayla kabres

تأدیه اولنان اجرتك اعادهسی حالنده اشبو علم و خبرك استردادی لازمكلور
اعادهٔ اجرت حقنده اولان مستدعیاتده علم و خبرده‌كی نومرونك ارائه‌سی
اقتضا ایدر مستدعیات تحریراً اولمدقجه ثمرهسز قالور .

Il ne pourra être effectué le remboursement que contre la remise de ce reçu acquitté.

Les demandes en remboursement doivent relater le numéro de la souche. Il ne leur est donné suite que si elles sont faites par écrit.

Hamadan, Persia,
January 8, 1897,

My dear Sisters, Miriam and Marguerite:

I am up and about at last, dressed, in my right mind and able to eat and get strong. It has been a long sickness and I am glad it is over, now for fifteen years I have not been sick in bed one day or one hour, and now I have been a poor, helpless thing for nearly seven weeks. Dr. Holmes thinks it was due to water I drank on the way to Teheran in which I got the typhoid germs, but I do not know. I only know that coming back from Teheran was like some mediaeval torture. The fever came on within three hours after leaving the city and I scarcely know how I got here. Once about eleven o'clock at night I fell off my horse and lay down on the desert over which we were riding and I did not know whether I would ever get up again, but I put straps around my body and drew them tight – three in all – and twisted a long twelve foot shawl I had around me and these supported me so that I could sit my

and then we just pounded the horses along as fast as we could go. The people were very kind to me along the road when they saw I was sick and Mr. Coan who was with me would tell them he was with a great white and that the great white was not well, so they brought me pomegranates and grapes and one man gave me a quince which kept me from thirst for a whole afternoon. I carried it in my pocket and took a bite every half hour or so. One night not knowing I had fever, for I did not know what it was made me so mis-erable I got up in my undershirt and went out in the open air. It was a cold, moonlight night and I walked about to get cool. There was no one stirring. The earth rice, ajr, with its brown dirt walls & roofs was as still as death. I scarcely understand how I ever got here but I did almost used up, having come the 200 miles from Teheran in three days and a half.

We saw the most pathetic and wretched sights along the road. One bitter cold day we rode into a chappar house to change horses

and as we were waiting for the men to put our saddles on the new horses for you took your own saddle in chopper riding, I saw a little blind boy clad only in a torn old linen shirt come out of a black windowless room and shiver along the wall, feeling his way to a sunny place where he might crouch down and cover his poor naked legs and body and he warmed by the sun. I asked who he was and why he was allowed to be neglected this way. His mother came out of the black room just then and three other children, one of them a bit of a girl nursing the baby. "Oh" said the mother, "he is my son, but my new husband does not want to be troubled with my other children". She said they did not feed or clothe him, but he went out into the streets of the village and the people had pity on him. She did not. I had a big pan of milk which had been bought for me — I could eat nothing else, — and I gave him some of it. He crept over to it like a poor blind dog that has been beaten until it knows

the sound of man. I told his mother — this woman of course — that I would give her money if she would buy him a warm shirt or coat and she said she would. The poor child crept slinking along the walls to her and begged to feel the silver pieces. Then he put them in his hands and felt them over and over and over and began to pray for us. As we rode out, our horses coming right up, he was still praying and telling us with his poor little drawn pox marked face turned toward us that he would ever pray for us. I suppose in the small pox he had rubbed out his eyes. Many of them lose their sight in some such way. Oh, it is so sad and dreary here. Of course there is a superficial content but I have not talked with any man or woman ten minutes without their beginning to recount the miseries of their lives, the oppression, the injuries, the wretchedness. And yet they will not see that Islam is the cause of it and that out of it ere Christianity would lift them

I enclose two of your cablegrams in the shape in which they reached us with literal translations written below. I send also two letters, one from a native worker. You will like to see what sort of English some of them write. The other letter was to Dr Holmes. I am the physician of the Shah alluded to. This young man had heard of my arrival & wished to become my student.

My eyes are not very strong and I have already written more than the doctor said I might.

We got today the letters from Burma for which we sent. Such good ones came from Uncle Stewart, Aunt Min, Aunt Clara, Mary & Clyde Post - but I must be obedient & stop now.

With oceans of love to all and a very grateful heart,

Your loving brother,

Rob.